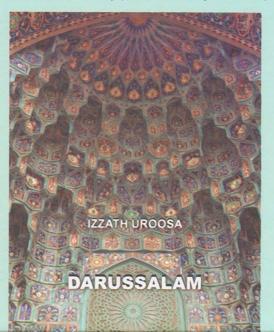
# Learning Arabic Language of the QUR'AN

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## Learning Arabic Language of the Qur'an



In the Name of Allâh The Most Beneficent, the Most Merciful

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# Learning Arabic Language of the Qur'ân

By Izzath Uroosa



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### CONTENT



Fore word	17
Preface	21
Introduction	25
Acknowledgment	
Chapter 1	
Word, Noun, Verb	31
Word – الكِّلِمَةُ	31
Noun – الإشم الإشم	33
Chapter 2	
Number – العَدَدُ	41
Singular – المُفْرَدُ duals – المُفْرَدُ	41
Plurals – الجَمْعُ	41
Sound Plural - اَلْجَمْعُ السَّالِمْ	
Broken Plural – اَلْجُمْعُ الْمُكَسِّرُ	
Chapter 3	
Pronouns – الضّمِائِرُ على الضّمِائِرُ	51

Third person – أَلْغَائِبُ	52
Second person – المُخَاطَبُ	56
First person – المُتَكَلِّمُ	60
Chapter 4	
حُروف الجُرِّ – Prepositions	65
Chapter 5	•
ظرْفُ الزَمَانِ وَالْمَكَانِ – Adverb of Time and Place	75
Chapter 6	
إِسْمُ الْإِشَارَةِ – Demonstrative Pronoun	77
إِسْمُ الْإِشَارَةِ لِلْقَرِيْبِ - Near Distance	78
Far Distance – الْإِشَارَةِ لِلْبَعِيْدِ	78
Chapter 7	
اِسْمُ الْمَوْصُولِ – Relative Pronouns	85
Chapter 8	
إِسْمُ الْاِسْتِفْهَام – Interrogative Pronouns	89
Chapter 9	
ٱلْمُرَكِّبِ ٱلْإِضَافِيْ – Possessive Phrase	95
Chapter 10	
ٱلْمُرَكَّبُ الْتَوْصِيْفِيْ – Descriptive Phrase	101
Chapter 11	
آنجُمْلَةُ الْإِسْمِيَةُ – Simple Nominal Sentence	107

Subject – المُبْتَدَأُ	108
Predicate – الخَبَرُ Predicate	109
Chapter 12	
الفِعْلُ – Verb	113
Past Tense: Consonants	113
Past tense table of – فَعَلَ	
	118
Past tense table of – بَعُدَ : فَعُلَ — Past tense table of	119
The use of $-$ قَدْ	122
Chapter 13	
الجُملةُ الفِعْلِيَةُ – Verbal Sentence	125
Chapter 14	
Hamzated Verbs – الفِعْلُ الْمَهْمُوْزُ	131
Hamzah as first radical – أَكَلَ	131
Hamzah as middle radical – سَأَلَ	132
Hamzah as third radical – قَرَأُ	133
Chapter 15	
Weak Verbs I – الأَفْعَالُ المُعْتَلَّةُ - Assimilated Verb – الأَفْعَالُ المُعْتَلَّةُ	135
The Assimilated waw – المِثَال الواوى	136
The Assimilated yaa – المِثَال المِائ	138

#### Chapter 16

141 الأَجْوَفُ – Hollow Verb - الأَفْعَالُ المُعْتَذَ : – Weak Verbs II
141 الأَجْوَفُ الوَاوِي – The Hollow Wax
146الأَجْوَفُ اليَائَى The Hollow Yaa
Chapter 17
149 النَاقِصُ – Defective Verb - الأَفْعَالُ المُعْتَلَّةُ – Weak Verbs III
149التَاقِص الوَاوِي – The Defective Waw
151النَاقِص اليَائى – The Defective Yaı
Chapter 18
Doubly Weak Verb – اللَّفِيْفُ 159
Chapter 19
Double Lettered Verbs – المُضَاعَفُ 163
Chapter 20
167الأَفْعَالُ مَعَ حُرُوْفِ الجُّرِّ الْمُعَيَّنَة – Verbs with fixed prepositions
Chapter 21
177 ـــــــــــــــــــــــــــــــــــ
177 الْأَفْعَالِ الصَّحِيْحَةُ - Consonant Verbs
Chapter 22
The Imperfect Tense
185 المُضَارِعُ المَهْنُوزُ - Hamzated Verbs
185 يَأْكُلُ: أَكَلَ – Hamzah as fīrst radical

9

#### Chapter 26

Past Continuous – الفِعَلُ المَاضِيُّ الإِسْتِمْرَا رِي
Chapter 27
Moods of the Imperfect Tense I – صِيغُ ٱلْمُضَارِع – 219
The Subjunctive – ٱلْمُضَارِع الْمَنْصُوْبُ 220
Chapter 28
Moods of the Imperfect Tense II – صِيغُ ٱلْمُضَارِع 229
229 الْمُجْزُوْم – The Jussive
Chapter 29
The Imperative – الفِعلُ الأَمَر 243
Direct Command - الأَمَر لِلْمُخَاصَبِ 144
Chapter 30
The Imperative – الفِعلُ الأَمَر – 259
Indirect Command - الأَمَرُ لِلْغَائِبِ و المُتّكَامِ 259
Chapter 31
Verbs 261 اَلْفِعْلُ الْمُتَعْدِى وَالَّازِم - Verbs
Chapter 32
The Past Passive Verb - الفِعْلُ المَاضِي المَجْهُوْل 263
Passive Verb of Consonants – الصَحِيْثُ
Hamzated Verbs – الْمَهْمُوزُ 268

Weak Verbs – الْأَفْعَال الْمُعْتَلَّةُ	272
Doubly Weak Verbs – اللَّفِيْفُ	277
Double Lettered Verbs – الْمُضَاعَفُ	277
Chapter 33	
المُضَارِع المَجْهُولُ – The Imperfect Passive Verb	281
Passive Verb of Consonants – الصَحِيثُ	281
Hamzated Verbs – المَهْمُوزُ	283
Weak Verbs – الْأَفْعَالِ الْمُعْتَلَّة	286
اللَّفِيْفُ — Doubly Weak Verbs	.288
الْمُضَاعَفُ – Double Lettered Verbs	.288
Chapter 34	
	.293
Chapter 35	
The Active Participle – إِسْمُ الْفَاعِلُ	.299
المَهُمُوْزُ وَالْمِثَالُ – Hamzated and Assimilated Verbs	.301
Hollow Verbs – الْأَجْوَفُ	.303
Defective Verbs – النَّاقِصُ	.304
Double Lettered Verbs – الْمُضَاعَفُ	.305
Chapter 36	
The Passive Participle – إِسْمُ الْمَفْعُولُ	.311

Learning Arabic Language of the C	QUR'AN
Hamzated and Assimilated Verbs	314
Hollow Verbs - الأَجْوَف	314
Defective Verbs – النَّاقِص	316
Double Lettered Verbs – المُضَاعَف	316
Chapter 37	
Verbal Noun – إِسْمُ المَصْدَرِ	319
<u>Chapter 38</u>	
Triliteral Derived Verb – الفِعْلُ الْمَرِيْد الثُلاَثِيْ – Triliteral Derived Verb	325
Chapter 39	
Form II – فَعَلَ – ا	327
Chapter 40	
3 فَاعَلَ – Form III	33

Chapter 41	
Form IV – أَفْعَلَ	337
Chapter 42	

تَفَعَّلَ – Form V	343
Q	Chapter 43
Form VI – تَفَاعَلَ	347

إِنْفَعَلَ – Form VII	351
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Chapter 45
353 [ Form VIII – إِفْتَعَلَ – 353
Chapter 46
Sorm IX – إِفْعَلَّ – 359
Chapter 47
Form X – إِسْتَفْعَلَ – 361
Chapter 48
Form XI – إِفْعَالً
Chapter 49
Four Lettered Verbs – الفِعْلُ المُجَرِّد الرُّبَاعِيْ – 367
Form XII – فَعْلَلَ – 367
Chapter 50
Derived Forms of 4-lettered Verbs - لِرُبَاعِيْ المَزِيْد الرُّبَاعِيْ تَصْرِيْفُ الفِعْلِ المَزِيْد الرُّبَاعِيْ
Form XIII – تَفَعْلَلَ 369
Form XIV – إِفْعَلَلَّ 369
Form $XV - يِفْعَنْلُلَ 370 يِفْعَنْلُلَ 370$
Chapter 51
Declension of a Noun – الإعْرَابُ
Indeclinable Nouns – الْمَبْنِيُّ 37
Declinable nouns – المُعْرَبُ 373

#### Chapter 52

Exception – الإِسْتِثْنَاءُ	375
Chapter 53	
Absolute Negation – لَا لِنَفِيْ ٱلْجِنْسِ	379
Chapter 54	
ا إِسْمُ الْمَكَانِ وَ الزَمَانِ – The Noun of Place and Time	381
Chapter 55	
الله بالله الله - Noun of Instrument	385
Chapter 56	
أَقْسَامِ المُؤنّثِ – Feminine Gender	387
Chapter 57	
الجُمَلَ الشَّرْطِيَّةُ – Conditional Sentences	395
Chapter 58	
ــــــــــــــــــــــــــــــــــــ	401
Chapter 59	
Kaana and its Sisters – گانَ وَ أَخَوَاتُهَا	403
Chapter 60	
The Accusative I – المَنْصُوْبَات	405
Objects – الْمُفَاعِيْلُ	405
Direct Object – المَفْعُولُ بِهِ	405

·الْمَفْعُولُ ٱلْمُطْلَق – Absolute Object	406
··············الظَرْفُ/ ٱلْمَفْعُوْلُ فِيْهِ  — Object for Time or Place	
ٱلْمُفْعُولُ مَعَهُ — Object for Denoting Use of With	
Chapter 61	
The Accusative II – المَنْصُوْبَات	413
Noun for State – الحال	413
The Specification – ٱلْتَعْلِينِرُ	.416
Chapter 62	
Particles of Conjunction – أَدَوَاتُ التَّصْرِيْفِ	.419
Chapter 63	
The Interjection – صِيْغَةُ التَّعَجُّبِ	.425
The Vocative – أَدَوَاتُ الْنِدَاءِ	.425
Other Particles of Interjection – لِلتَّعَجُّبِ للتَّعَجُّبِ	.429
Chapter 64	
Adjectives – الصِّفَاتُ	.433
Chapter 65	
Noun of Pre-eminence – إِسْمُ التَّفْضِيْلِ	437
The Comparative –تَفْضِيْلُ المُقَارِن	

إِسْمُ التَفْضِيْلِ – The Superlative	440		
Chapter 66			
·	443		
Chapter 67			
العَدَدُ وَإِسْتِعْمَالَهُ – The Numbers and its usage	447		
·العَدَدُ الأَسَاسِي – The Cardinal Numbers	447		
·العَدَدُ التَّرْتِينِيْ The Ordinal Numbers	460		
The Fractions – الگشرُ The Fractions	462		
الصِفَاتُ التَوْزِيْعِيَّة – The Distributive Adjectives	463		
Chapter 68			
The Substitute – ٱلْبَدَلُ	469		
Chapter 69			
الأَفْعَالُ غَيْرَ تَقْلِيْدِيَّةِ العَدِيْدَة – Various Unorthodox Verbs	471		
لَيْسَ – (not to be)	471		
The Verb of Praise and Blame – وَ الدَّمّ الْمَدْجِ وَ الدَّمّ اللَّهُ الْمَدْجِ وَ الدَّمّ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّالَةُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ	473		
The Verbs of Wonder – أَفْعَالُ التَّعَجُّبِ			
The Verb (may be) – غَسَى	475		
Chapter 70			
Five Magnified Nouns – الْأَسْمَاءُ الْخُمْسَةُ الْمُكَبَّرَةُ	477		



The message of the Qur'an is addressed to the entire human kind in Arabic language. Almighty Allah says:

"We have sent it down as an Arabic Qur'an that you may understand." (12:2)

Arabic is a beautiful language. Every Verse in the Holy Qur'an that was revealed to Prophet Muhammad (P.B.U.H.) in Arabic some 1400 years ago is a specimen of eloquence. For the believers, the Qur'an was opening a new world where evil had to be rejected and virtue promoted. The non-believers, on the other hand, could sense the "magical effects" of the Qur'an but did not want to change their lives. Therefore, wherever they came across recitation of the Qur'an they tried to block their ears with the fingers.

The appreciation of the beauty of the Qur'anic language could be gained through perfect understanding of Arabic. But for a Muslim, it is not just eloquence or the beauty of the language that matters. He or she would like to go deeper into its meaning because it is the message that one wishes to imbibe in life.

Some commentators of the Qur'an say that knowledge of Arabic is mandatory for every Muslim. But majority of the commentators are of the opinion that though knowledge of Arabic is required for a Muslim, it is not compulsory. In any case, it is a fact that knowledge of Arabic would help in better understanding the Qur'an. Therefore, the better the authority over the language the better the comprehension of the Book that guides us all on the right path.

Acquiring command over Arabic could be a relatively easy task for those whose mother tongue it is. But its learning is definitely difficult for the non-speakers of this language. The study of Arabic, therefore, cannot be taken lightly.

The world market is flooded with books that claim to teach Arabic the easy way. These books are helpful only to the job seekers in the Middle East. The books that could impart knowledge of Arabic that is required for the understanding of the Qur'an are rare. The book in your hand is especially designed for the learning of the language of the Qur'an. All the examples used for explaining Arabic grammar have been taken straight from the Holy Qur'an. This approach helps a beginner to enter the world of the Qur'an directly. While the student is learning Arabic grammar he or she begins to understand the Qur'an. This is a very special feature of this book.

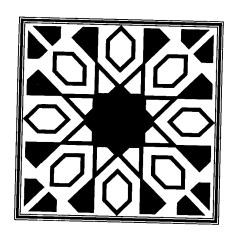
The other characteristics that make this book attractive and useful are the simplicity of language, its clarity and effectiveness of the expression in achieving its objective. The book could be used by students of different age groups if their intention is to learn Arabic with an eye on the proper understanding the of the Qur'an.

The author has profound knowledge of Arabic as well as English. She also possesses deep insight of Qur'anic expressions. She studied Arabic in Saudi Arabia and India. This comprehensive book is the result of her diligence and commitment to learning and teaching the Qur'anic Arabic. We hope that she would be writing more useful books on this and other subjects related to Qur'anic studies in the future. May Allah give her the reward for this valuable service to the understanding of the Qur'an and make it popular among the students and the academic world at large.

Prof. Mohsin Usmani Nadwi,

Mohon llomani

Professor of Arabic,
Dean Faculty of English and
Foreign Languages University
(formerly CIEFL),
Hyderabad, India.





Arabic holds an eminent position among the Semitic languages. While most of the Semitic languages have slowly faded out, Arabic, owing to its dynamic nature, is alive and still growing. Also, viewed through the fact that languages do vary in form and style according to the geographical location of their speakers and changing times Arabic may be described as unique. Amazingly it has not only survived but also retained the same format it had some 1500 years ago. The reason behind this phenomenon is the Holy Qur'an.

During the time when Prophet Muhammad (peace be upon him) started spreading the message of Islam, Arabic was used differently in different parts of the Arabian Peninsula. But Allah *Subhanahu Wa Ta'la* provided an opportunity to unify all accents of Arabic by revealing the Qur'an in the eloquent and attractive Qureshi style, which was soon adopted by all.

Along with the message of Islam, Arabic too moved into different parts of the world. A time came when large groups of people who did not know Arabic had to adopt this language. For this purpose they were required to know the grammar of the language. Hazrath Ali (may Allah be pleased with him) realised the importance of such a need and asked Abul Aswad Ad-

Duwali to extract the grammar from the Qur'an and prepare a guide. This guide later appeared as a well-developed base for grammar. Among the Arabic grammar books, *Alkitab* of Sibawaih is considered the most important.

In the meantime, writing of new grammar books continued. Since India had begun to come under the Arab-Muslim influence in the eighth century, the need to understand Arabic grammar in a proper way was keenly felt. Consequently some grammar books were written here. Later responding to the needs of English speaking people, numerous books were also written on the subject in English.

The long tradition of works on Arabic grammar indicates the significance attached to such tasks and their relevance in learning and mastering the language. One other reason for giving such attention to Arabic grammar is the fact that it is different from the other languages. Arabic pronunciation is based on *erab* or syntax. A little mistake in the use of *erab* could change the entire meaning of a word.

The number of people who wish to learn Arabic grammar so as to understand and appreciate the meaning of the Qur'an properly is growing rapidly. But there is a dearth of books in English which could satisfy the needs of the new generation of learners. Keeping this vacuum in mind, a scholar of Arabic, Mrs. Izzath Uroosa, who has had the good fortune of learning the language and its grammar in Saudi Arabia and also obtaining an M.A. degree in Arabic from the English and Foreign Language University, Hyderabad, India, took up the daunting task of preparing a book on the subject. She has successfully

attempted to meet the requirements of the learners from varied educational backgrounds. In her endeavor she has used the added advantage of teaching groups of women from different educational backgrounds for several years.

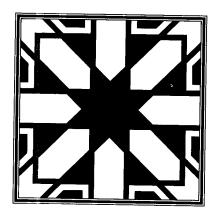
The hallmark of this book is its completeness, meaning, she has dealt with every important aspect of Arabic grammar. The other important feature of the book is the use of examples from the Qur'an. She has taken pains to explain knotty points through Qur'anic text by quoting relevant Verses. The third important dimension of this book is its simple language, which can be understood effortlessly. For this purpose she has used easier translation of the verses. With all these features I would describe this book as exemplary and unique.

May Almighty Allah make this book beneficial to the learners and also give the author its *ajr* (reward) in this world and hereafter.

Dr. Rashid Naseem Nadwi,

Associate Professor of Arabic, English and

Foreign Languages University (formerly CIEFL), Hyderabad, India.





The language of the Qur'an is different from modern Arabic. Therefore, the two streams of the same language of Divine revelation need different approaches of learning. While there are numerous educational institutions that offer courses in modern Arabic, the number of those that coach the language of Qur'an is limited.

As I began to learn Qur'anic Arabic about two decades ago in Riyadh, Kingdom of Saudi Arabia, I started making notes of things that could help a non-Arabic speaking person in picking up the language more comfortably.

A few years later I became an Arabic teacher. During the course of teaching in Hyderabad, India, I found that the participants in each class differed vastly in social and educational background. Some had little formal education and some others were degree holders. A few of them did not know Urdu, some were well versed in Hindi and most others wanted me to explain Arabic grammar in English. I realised that if I could impart a few basic principles of the language to a learner, he or she could get the hang of grammar and appreciate the nuances in Qur'anic Verses within a few weeks into the course.

The other thing that struck me was that there could not possibly be a single book capable of serving students who possessed no formal education or had gone through various stages of academic life. That is the reason, I told myself, that there are so many books on the subject. Each one is attempting to reach out to the student in a different manner. According to my own understanding and feedback this book could be filling up the gaps the learners might have encountered in other books.

The examples have used to explain the grammar in this book are all from the Our'an. The examples thus serve two purposes. They serve the basic objective of explaining a particular term and also offer the student an opportunity to understand a Verse and the manner in which it has been used in the Qur'an.

In any case, it is up to the student to decide whether the book has been of any help to him or her.

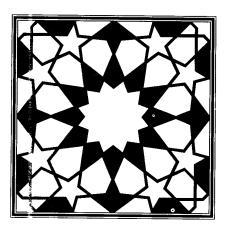
I have used the English translation of the Verses from Mir Aneesuddin's "The Holy Qur'an," published by Islamic Academy of Sciences, Hyderabad, India. Dr. Abdullah Abbas Nadwi's book "Learn the Language of the Holy Qur'an" has been of great help.

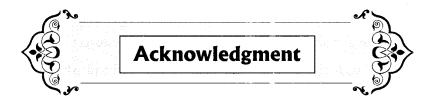
The book does not claim to teach Arabic grammar in its entirety. It provides fundamental knowledge of the grammar that is used in the Qur'an. It can be safely said that once a student goes through the entire course that has been encapsulated in this book he or she would begin to understand the meaning of the Qur'an in its right perspective. As we know understanding of the Qur'an is essential to appreciate and practice Islam in its true sense.

I am looking forward to your comments and suggestions so as to improve the book in future editions.

Mrs. Izzath Uroosa

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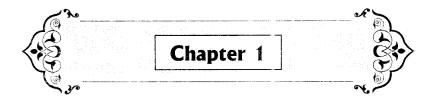
I would like to express my thanks to my teachers in Riyadh – Dr. Anjum Tauseef and Dr. Wasifa Azeem who initiated me into learning the Qur'anic language and enabled me to teach it to others. My thanks are also due to my teachers at the English and Foreign Languages University (formerly Central Institute of English and Foreign Languages or CIEFL) at Hyderabad, India -Prof. Mohsin Usmani Nadwi, Dr. Syed Rashid Naseem Nadwi and Dr Syed Jehangir who went through the text of this book and made valuable suggestions. The book could not have been completed without the enthusiastic support I received from my student Mrs. Naseha Mudassir who not only typed the entire text but also carried out the corrections patiently. I would like to place on record my thanks to Mr. Syed !ftekhar, the artist who designed the cover page and gave a professional touch to the entire book, and Mr. Fauzan Azami who worked on the design and layout.

I am grateful to my ever-patient mother who saw the fulfillment of some of her dreams in me and helped and guided me through the thick and thin. She is undoubtedly my

inspiration and my best friend. My children who were very young when I started learning the language bore the brunt of this challenging task smilingly which I had undertaken and carried on for long years. My prayers and special thanks are to them.

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In spite of all the efforts I have made and the help I have received, some mistakes in the book might have gone unnoticed. Please, direct my attention so that they could be corrected in the future editions. I will be awaiting your response as well as prayers.



#### WORD, NOUN, VERB

اَلْتُلِمَةُ – Word

A word is a unit of spoken or written language.

#### Example:

A book کِتَابٌ He knew عَلِمَ He wrote

أَنْوَاعُ الْكَلِمَةِ – Kinds of Words

There are three kinds of words:

Noun الإِسْمُ
 Verb

• Particle • الحَرْفُ

Noun – الإِسْتُ : A Noun is the name of a person, animal, place, or thing.

#### Examples:

اللهٔ	Allah	قمر	Moon
مُحَمَّدُ	Muhammad	شَمْسُ	Sun
حَجَرُ	Stone	لَيْلَةُ	Night
فَرَسُ	Horse	نَهَارٌ	Morning
جَنَّةُ	Garden	قِيَامَةُ	Doomsday
نَخِيْلُ	Palm	فِيْلُ	Elephant
نَارُ	Fire	حَبْلُ	Rope
طَيْرُ	Bird	بَلَدُ	City
جِيْد	Neck	عَيْنُ	Spring/Eye
وَجْهُ	Face	نَجُمُّ	Star

Verb — الْفِعْـلُ: A verb denotes action in relation to past, present or future tense.

#### Example:

Don't help – لاَتَنْصُرْ

Particle – الخَرْفُ: It is a word which does not convey complete meaning when it stands alone. It gives meaning to a sentence only when it is used with a verb or a noun. The particle does not indicate the past, present or future tense.

#### Examples:

Nouns are divided into two kinds.

- Indefinite النَّكِرَةُ
- المَعْرِفَةُ Definite •

Indefinite Nouns (أَسْمَاءُ النَّكِرَة) are names given in general to a living or non-living thing (common nouns).

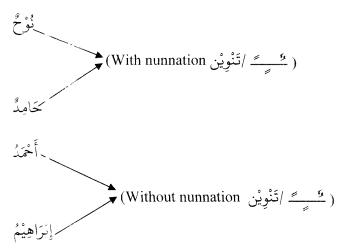
Indefinite nouns end with nunnation (تُوْرِيْن ) اتَنْوِيْن )

#### Example:

رَجُلُ	Man	عَذَابُ	Punishment
اِمْرَأَةُ	Woman	دَمَاءُ	Sky
سَمَكُ	Fish	أَرْضُ	Earth
مَاءُ	Water	صُوْرَةً	Form
مُلْكُ	Kingdom	جَبَلُ	Mountain

Definite Nouns (الأسماء المعرفة) are proper names given to certain person, place or an object.

#### Example:



#### Important Characteristics of a Noun:

The following are some important characteristics of a noun.

1. A Noun usually has a nunnnation (تُوَيِّرُ ) on it. Examples:

- There are two conditions in which the nunnation (تَنْوِیْن) is dropped.
- The indefinite noun can be changed to definite by adding the prefix 'اَلْ' (which is a definite article) and the nunnation (تَنْوِيْن ) is dropped.

#### Example:

اَلْ + بِنْتُ → اَلْبِنْتُ The + girl → The girl
اَلْ + نَبَأُ ← النَّبَأُ The + news → The news
$\hat{ }$ اَلْ $+$ فَاكِهَةً $\leftrightarrow$ اَلْفَاكِهَةُ The + fruit $\rightarrow$ The fruit
اَلْ + ماَلِكٌ → اَلْمَالِكُ The + ruler → The ruler
اَلْ + فِضَّةُ → الْفِضَّةُ The + silver → The silver
اَلْ + يَوْمٌ ﴿ اَلْيَوْمُ The + day → The day

Note: The proper nouns like حَامِدٌ ,خَالِدُ are definite by nature. Therefore, ٱلْ cannot be added to them.

- When two nouns come together in the possessive form, the nunnation (تَنْوِيْن ) is dropped from the first noun while the corresponding harakah (حَرَكَة)
- The second noun will have kasrah(-) or tanwin kasrah(-).
- In the possessive case, the possessor comes after the thing possessed.

#### Examples:

Nominative Case (الْمَرْفُوْعُ/حَالَةُ الرَّفَعِ): When the noun is the subject (doer of the verb) of the sentence it will bear dammah

(3) or tanwin dammah (3). The noun with dammah will be in the nominative case.

### Examples:

3. Accusative Case (الْمَنْصُوْبُ/حَالَةُ النَّصَبِ): When the noun is the object of the sentence, it will bear fatha ( \_\_\_ ) or tanwin fatha ( \_\_\_ ). Here the noun will be in the accusative case.

### Examples:

"Allah has made the Ka'bah." (5:97)

"And Allah sets forth an example." (66:11)

"Then Allah sent a crow." (5:31)

4. Genitive Case (الْمَجُرُوْرُ/حَالَةُ الْجَرِّ): If the noun is preceded by a preposition, it will bear kasrah (—) or tanwin kasrah (—). Here the noun will be in the genitive case.

"From the evil of that which He has created." (113:2)

"Then he will lead a life of pleasure." (101:7)

"On the straight path." (36:4)

5. Some nouns such as: are exceptions to the rule and therefore do not have nunnation (تُنُويْن) nor kasrah ( ) in the genitive case. The genitive case will be denoted by fatha ( ).

#### Examples:

"Go to Firawn, he has certainly rebelled." (79:17)

"And mention in the book (about) Maryam." (19:16)

Usually non-Arabic names and names which have more than 3 letters do not bear nunnation (ﷺ ).

Also nouns used as adjectives denoting colors do not bear nunnation (تَعُويْن ).

Green أَخْضَرُ

Black – أَسْوَدُ

Yellow – أَصْفَرُ

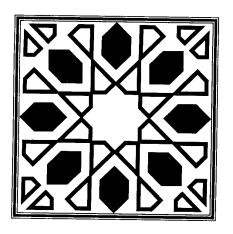
Red - أَحْمَرُ

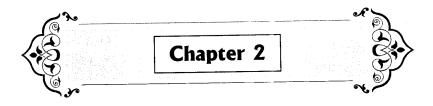
White – أَبْيَضُ

### Examples:

"He it is who made the fire for you from the *green* trees." (36:80)

"You can distinguish the white thread." (2:187)





# NUMBER – ٱلْعُدَدُ Singular, Dual and Plurals

In English there is only singular and plural. However, there are three numbers in Arabic:

♦ Singular - المُفْرَدُ

المُثَنَّى - Dual •

♦ Plural – الجَمْعُ

The dual is formed by adding the suffix *fatha*, alif and noon with kasrah (حَالَةُ الرَفَعِ) in the nominative case (حَالَةُ الرَفَعِ) and *fatha*, sukoon and noon with *kasra* (بينِ) in both the accusative and genitive case for masculine nouns.

## **Examples of masculine duals:**

مُفْرَدْ Singular	مُثَنَّى Dual	(Case)
9,09	مُسْلِمَان	Nominative
مسیم A Muslim	Two Muslims	(حَالَةُ الرِّفَعِ)

مُسْلِمًا	مُسْلِمَيْن	Accusative
A Muslim	Two Muslims	(حَالَةُ النَّصَبِ)
مُسْلِمٍ	مُسْلِمَيْن	Genitive
A Muslim	Two Muslims	(حَالَةُ الْجَرِّ)

"And as for the wall, it belongs to two orphan boys in the city." (18: 82)

For feminine..., the nouns end in " ة " (القَاءُ الْمَرْبُوْطَة). This changes to an ordinary "ت " in the dual. The suffixes "رانِ" and "يَنِ" will be added as in masculine duals.

# Examples of feminine duals:

مفرد Singular	مثنی Dual	(Case)
مُسْلِمَةٌ	مُسْلِمَتَانِ	Nominative
A Muslim woman	Two Muslim women	(حَالَةُ الرّفَعِ)
مُسْلِمَةً A Muslim woman	مُسْلِمَتَيْنِ Two Muslim women	Accusative (حَالَةُ التّصَبِ)
مُسْلِمَةٍ	مُسْلِمَتَيْنِ	Genitive
A Muslim woman	Two Muslim women	(حَالَةُ الْجَرِّ)

"We have assigned to one of them *two gardens* of grapes." (18: 32)

"And for him who feared to stand before his Fosterer are two gardens." (55:46)

There are two types of plurals in Arabic:

The Sound Plural (اَجْمَعُ السَّالِمُ): In the formation of sound plural the original form of the noun does not change. It has different masculine and feminine forms and is formed by suffixing dammah, waw with sukoon and noon with fatha "وَنَ "in nominative, and kasrah, yaa with sukoon and noon with fatha "وَنَ "in the accusative and genitive cases to the end of the masculine nouns.

Examples of masculine Sound Plurals:

مُفْرَد Singular	مُثَنِّی ﴿ Dual	بخخ Plural	(Case)
مُسْلِمٌ	مُسْلِمَانِ	مُسْلِمُوْنَ	Nominative
A Muslim	Two Muslims	Muslims	(حَالَةُ الرَّفَعِ)

مُسْلِمًا	مُسْلِمَیْنِ	مُسْلِمِیْنَ	Accusative (حَالَةُ النّصَبِ)
A Muslim	Two Muslims	Muslims	
مُسْلِمِیْنَ	مُسْلِمَيْنِ	مُسْلِمٍ A Muslim	Genitive
Muslims	Two Muslims		(حَالَةُ الجِزِّ)

For feminine plurals *fatha*, *alif* and *taa* with tanwin *dammah* "" is suffixed for nominative, and *fatha*, *alif* and *taa* with *tanwin kesrah* "" for accusative and genitive cases.

مُفْرَد	مُثَنَّى	جَمَع	(Case)
Singular	Dual	Plural	
مُسْلِمَةٌ Muslim woman	مُسْلِمَتَانِ Two Muslim women	مُسْلِمَاتُ Muslim women	Nominative (حَالَةُ الرِّفَعِ)
مُسْلِمَةً	مُسْلِمَتَيْنِ	مُسْلِمَاتٍ	Accusative (حَالَةُ النّصَبِ)
Muslim	Two Muslim	Muslim	
woman	women	women	
مُسْلِمَةٍ Muslim women	مُسْلِمَتَيْنِ Two Muslim women	مُسْلِمَاتٍ مُسْلِمَاتٍ Muslim woman	Genitive (حَالَةُ الجَرِّ)

#### Note:

In the singular form we observe that the nominative, accusative and genitive cases are evident by the <code>harakah</code> (عَرَبُ عَرَكَة) on the last letter of مُسْلِمُ i.e. <code>tanwin dammah</code> (عَرَاب بِالْحُرَكَة), <code>tanwin fatha</code> (عَرَاب بِالْحُرَكَة) and <code>tanwin kasrah</code> (—). This is called

In the dual and plural forms, the الإعْرَاب are not evident with harakah (عُرَكَة) but represent the nominative, accusative and genitive cases with the use of letters such as (عُرَاب فِنَ) (عُرَاب بِالْحُرُوف ) This is called: الإعْرَاب بِالْحُرُوف.

## Example:

"The Muslim men and the Muslim women, the believing men and the believing women, the obedient men and the obedient women and the truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the men who give charity and the women who give charity, the men who fast and the women who fast, the chaste men and the chaste women and the men who remember Allah much and the women who remember; Allah is certainly (ready for their) protective forgiveness and has prepared a great reward for them." (33:35)

The Broken Plural (اَلْجُنْعُ الْمُكَسَّرُ): Unlike sound plurals where the original form of the word is retained, the broken plural is formed

by making internal changes to the structure of the noun by means of deletions, prefixes and suffixes.

Examples of broken plurals for the word كِتَابُ is as follows:

مُفْرَدُ	مُعُنِّي	بَمْع	(Case)
Singular	Dual	Plural	
كِتَابُ	کِتَابَانِ	كُتُبُ	Nominative
Book	Two books	Books	(حَالَة الرَفَعِ)
کِتَابًا	کِتَابَیْنِ	کُتُبًا	Accusative (حَالَة النَصَبِ
Book	Two books	Books	
کِتَابِ	كِتَابَيْنِ	كُتُبٍ	Genitive
Books	Two books	Book	(حَالَة الجِرِّ)

Here we see that the formation of the dual is the same as that of the sound plural in the nominative, accusative and genitive cases. Listed below are some examples of broken plurals.

مُفْرَدُ	جَمْع	مُفْرَدْ	جَمْع
Singular	Plural	Singular	Plural
وَلَدُّ	أُولاَدُّ	أَمْرُ	أُمُورُ
Boy	Boys	Command/Affair	Commands/Affairs
Boy رَبُّ	أَرْبَابُ	نَبيُّ	ٲٛڹ۠ؠؚؽٙٳۧڠٞ
Lord	Lords	Prophet	Prophets
ماَلُ	أَمْواَلُ	رُوْحُ	أَرْوَاحُ
Property	Properties	Soul	Souls
نَهْرٌ	أَنْهُرُّ / أَنْهَارُ	شهر	شُهُوْرٌ / أَشْهُرٌ
River	Rivers	Month	Months
زَوْجُ	أَزْوَاجُ	مَدِيْنَةٌ	مُدُنُّ
Wife	Wives	City	Cities
رِجْلُ	Wives أَرْجُلُ	سَفِينَةٌ	سُفْنُ
Foot	Feet	Ship	Ships
عَيْنُ	عُيُوْنُ /اَعْيُنُ	قَلْبُ	قُلُوْبُ
Eye	Eyes	Heart	Hearts
Eye	Eyes رُرُونُّ	جَبَلُ	جِبَالُ
Sword	Swords	Mountain	Mountains
رَجُلُ	رِجَالٌ	بَيْتُ	بُيُوتً
Man	Men	House	Houses
اِمْرَءَةً	نِسَاءً/نِسْوَةً	قَلَمٌ	ٱقْلاَمُ
Woman	Women	Pen	Pens

"And these *days* (ups and downs) We keep on changing among human beings by turn." (3:140)

"And gardens beneath which rivers flow." (3:136)

"Are different *masters* better or Allah, the One, the Omnipotent?" (12:39)

"And the mountains pegs?" (78:7)

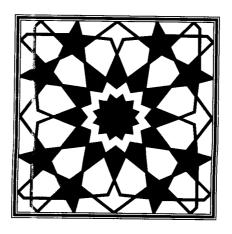
"They have hearts with which they do not understand." (7:179)

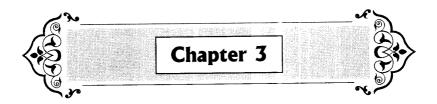
"Then marry from among the *women* who seem good to you." (4:3)

"Some of *your wives* and *your children* are certainly your enemies." (64:14)

"That was because there came to them *their messengers* with clear proofs." (64:6)

"There is no sin on you if you enter non *residential* buildings wherein your provision (is stored)." (24:29)





# الضَمائِرُ - PRONOUNS

Pronouns are words used as a substitute for a noun like he, she, his, her, their, them, I, etc.

There are basically two types of pronouns:

- 1. Attached Pronoun (الضّمِيْرُ المُتَّصِلُ) which come attached to a noun, verb or particle.
- 2. Detached Pronoun (الضَّمِيْرُ المُنفَصِلُ) which comes separately without attaching itself to a verb, noun or particle.

Pronouns can be classified according to:

1. Conversation – الكَلامُ

2. Gender – الجِنس:

### : العَدَدُ – 3. Number

Note: Unlike English, Arabic uses a separate word for 'two' which is المُثَقَّى (dual).

# الْضَمَاتِرُ للغَائِبِ – Third Person Pronouns

As these are used most often in the Qur'an, we will deal with them first.

: مُذَكَّر غَائِب – Table for masculine third person pronouns

مذکّر غَائِب 3rd person Masculine	مفرد Singular	مئنی Dual	جمع. Plural
الضّمِيْر المُنفَصِل	هُوَ	هُمَا	هُمْ
Detached Pronouns	Не	They two	They all
الضّمِيْر المُتَّصِل	9 0	هُمَا	هُمْ
Attached Pronouns	His	Theirs (two)	Theirs (all)
	غُلَ	لَهُمَا	لَهُمْ
	For him	For them (two)	For them (all)
	ٳؾۜٲۄؙ	ٳؾۜٙٳۿؙڡؘٳ	ٳؚؾۜٙٲۿؙؠۛ۠
	Only him	Only them (two)	Only them (all)

# Table for feminine third person pronouns -- مُؤَنَّتُ غَاثِب

مؤنّث غائب	واحد	مثنّی	مح
3 <sup>rd</sup> person Feminine	Singular	Dual	Plural
الضّمِيْر المُنفَصِل	هي	لمَا	هُنَّ
Detached Pronouns	She	They two	They all
الضَمِيْرِ المُتَّصِلِ	هَا	لمَا	هُنَّ
Attached Pronouns	Her	Theirs (two)	Theirs (all)
	لَهَا	لَمْهَا	لَهُنَّ
	For her	For them (two)	For them (all)
	اِیًّاهَا	اِیَّا هُمَا	اِیَّاهُنَّ
	Only her	Only them (two)	Only them (all)

# :الضَّمِيْرُ لمُنفَصِلُ – Examples of detached pronouns

	مفرد Singular	مثنّی Dual	جمع Plural
Masculine	هُوَمُسْلِمٌ He is a Muslim	هُمَا مُسْلِمَان They both are Muslims	هُمْ مُسْلِمُون They are Muslims
Feminine	هِيَ مُسْلِمَةٌ She is a Muslim	هُمَا مُسْلِمَتَان They both are Muslims	هُنَّ مُسْلِمَاتُ They are Muslims

# Examples of attached pronouns (الضَّمِيْرُ المُتَّصِلُ) with a noun:

	مفرد	مثنی	مع
	Singular	Dùal	Plural
Masculine	رَبُّهُ	رَبُّهُمَا	رَبُّهُمْ
	His Lord	Their Lord	Their Lord
Feminine	رَبُّهَا	رَبُّهُمَا	رَبُّهُنَّ
	Her Lord	Their Lord	Their Lord

# Examples of attached pronouns (الضّمائيرُ المُتَّصِلُ ) with a verb:

	مفرد	مثق	جمع
	Singular	Dual	Plural
Masculine	خَلَقَهُ	خَلَقَهُمَا	خَلَقَهُمْ
	He created	He created	He created
	him	them	them
Feminine	خَلَقَهَا He created her	خَلَقَهُمَا He created them	خَلَقَهُنَّ He created them

## Examples:

"Say, 'Allah is One." (112:1)

"But the devil whispered to them both." (7:20)

"And he *swore to them both*, 'I am certainly a sincere adviser to you.'" (7:21)

"That you should not serve anyone except Him." (17:23)

"When they sat around it." (85:6)

"And spend from that which We have provided for them." (2:3)

"And they are certain about the hereafter." (2:4)

"And seek *His* protective forgiveness. *He* is certainly the acceptor of repentance." (110:3)

"To make clear to us, what is it (exactly)." (2:70)

"So when they reach (the end of) *their term*, then either hold *them* in a recognized (good manner) *or* separate *them* in a recognized (good manner)." (65:2)

"(That you) bring the (soul) back, if you are truthful?" (56:87)

# الضَمَائِرُ للمُخَاطَب - Second Person Pronouns

الضَماَئِرُ للمُذَكرِ المُخاَطَبِ – Table for masculine second person pronouns

مذکّر مخاطب	مفرد	مثنّی	جمح
2nd person Masculine	Singular	Dual	Plural
الضّمِيْر المُنفَصِل	أَنْتَ	أَنْتُمَا	أَنْتُمْ
Detached Pronouns	You	You both	You all
الضّمِيْر المُتَّصِل	غ	کُما	ڪُمْ
Attached Pronouns	Yours	Yours (two)	Yours(all)
	لَكَ	لَکُمَا	لَكُمْ
	For you	For you both	For you all
	إِيَّاكَ	إِيَّاكُمَا	إِنَّاكُمْ
	Only	Only from	Only from
	from you	you (two)	you (all)

Table for feminine second person pronouns – الضَّمَا يُورُ للمُؤَنِّثِ المُخاَطِّب

مؤنّث مخاطب 2nd person Feminine	مفرد Singular	مثنّی Dual	جمع Plural
الضّمِيْر المُنفَصِل	أُنْتِ	أَنْتُمَا	أَنْثُنَّ
Detached Pronouns	You	You both	You all
الضّمِيْر المُتَّصِل	يا	لْمَا	ڪُنَّ
Attached Pronouns	Yours	Yours (two)	Yours(all)
	لَكِ For you	لَکُمَا For you both	لَكُنَّ For you all
	إِيَّاكِ Only from you	إِيَّا كُمَا Only rrom you (two)	إِيَّاكُنَّ Only from you (all)

# Examples of detached pronouns - الضَماَيْر المُنفَصِلُ:

	مفرد	مثنّی	جمع
	Singular	Dual	Plural
Masculine	أَنْتَ مُسْلِمٌ	أَنْتُمَامُسْلِمَان	أَنْتُمْ مُسْلِمُون
	You are a	You both are	You all are
	Muslim	Muslims	Muslims
Feminine	أَنْتِ مُسْلِمَةً	أَنْتُمَامُسْلِمَتَان	أَنْتُنَّ مُسْلِمَاتُ
	You are a	You both are	You all are
	Muslim	Muslims	Muslims

# Examples of attached pronouns (الضَمَائِرُ المُتَّصِلُ) with a noun:

	مفرد Singular	مثنی Dual ×	جمع Plural
Masculine	رَبُّكَ Your Lord	رَبُّكُمَا Lord of you both	رَبُّكُمْ Lord of you all
Feminine	رَبُّكِ Your Lord	رَبُّكُمَا Lord of you both	رَبُّكُنَّ Lord of you all

# Examples of attached pronouns (الضَمَائِرُ المُتَّصِلُ) with a verb:

	مُفرد	مڠێ	جمع
	Singular	Dual	Plural
Masculine	خَلَقَكَ	خَلَقَكُمَا	خَلَقَكُمْ
	He created	He created	He created you
	you	you both	all
Feminine	خَلَقَكِ	خَلَقَكُمَا	خَلَقَكُنَّ
	He created	He created	He created you
	you	you both	all

### Examples:

﴿ قَالُواْ سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۚ إِنَّكَ أَنْتَ ٱلْعَلِيمُ ٱلْحَكِيمُ

"They (angels) replied, 'Glory be to *You*, we do not have knowledge except of that which You taught us. *You are certainly* the All-Knowing, the All-Wise." (2:32)

"O Adam! You and your wife, dwell in the garden." (2:35)

"You Alone do we serve and (from) You Alone do we seek help." (1:5)

"Did We not expand for you your bosom?" (94:1)

"And when the angels said, 'O Maryam! Allah has certainly chosen *you* and cleaned *you* and chosen *you* above the women of the worlds." (3: 42)

"O Maryam! Be devoutly obedient to *your Fosterer* and prostrate and bow down with those who bow down." (3:43)

# الضّمايِرُ للمتكَلِّمِ – First Person Pronoun

In the third and second person, we have categorized singular, dual and plural according to the number. However, dual does not exist for the first person pronoun. "غُنّ It is used for both dual and plural.

As in English the first person pronouns are common for both masculine and feminine genders.

## Examples:

متكلّم First person (Masculine/Feminine)	مفرد Singular	جمح Plural
الضَمِيْر المُنفَصِل Detached Pronouns	اً آ	<del>نَع</del> ْنُ We
الصَّمِيْر المُتَّصِل Attached Pronouns ( <i>To Noun</i> )	ئ My	ان Our
الضّمِيْر المُتَّصِل Attached Pronouns (To Verh)	نِي Me	ઇ Us
	لي For me	น์ For us
	إِيَّايَ Only me	إِيَّانَا Only us

Note:

When attached pronouns are used with a noun we suffix " ڻ " to the noun. When they are used with a verb " ن " is used.

My Lord He created me

Sometimes in first person possessive singular pronoun, " $\mathring{\mathcal{E}}$ " is not attached to the noun or verb but the possession is indicated by accenting the last letter with a kasrah (—)

"I respond to the prayer of one who prays." (2:186)

"For you, your religion (or judgment) and for me, my religion (or judgment)." (109:6)

اِقً comes in the meaning of surely/certainly. It can be attached to pronouns and used.

$$\ddot{\mathbb{I}}$$
 +  $\mathbb{I}$   $\rightarrow$   $\mathbb{I}$  - Surely we

"Then glorify your Fosterer by praising Him and seek His protective forgiveness. He *is certainly* the acceptor of repentance." (110:3)

"Certainly I turn my attention towards Him Who initiated the creation of the skies and the Earth." (6:79)

"We certainly gave you abundance." (108:1)

"You are certainly the All-Knowing, the All-Wise." (2:32)

# :الضّمائرُ المُنفَصِلُ – Examples of detached pronouns

	ر مفرد Singular	مثتی Dual	جمع Plural
Masculine	أَنَا مُسْلِمٌ I am a Muslim	نَحْنُ مُسْلِمَانِ We two are Muslims	نَحْنُ مُسْلِمُونَ We all are Muslims
Feminine	أَنَا مُسْلِمَةٌ I am a Muslim	نَحْنُ مُسْلِمَتَانِ We two are Muslims	نَحْنُ مَمْسْلِمَاتُ We all are Muslims

# Examples of detached pronouns (الضَمَائِرُ المُتَّصِلُ) with a noun:

	مفرد Singular	جمع Plural
Masculine/Feminine	رَجِّ My Lord	رَبُّنَا Our Lord

# Examples of detached pronouns (الضَماَبْرُ المُتَّصِلُ) with a verb:

	مفرد Singular	جمع Plural	
Masculine/Feminine	خَلَقَنِيْ	خَلَقَنَا	
Museume, I eminine	He created me	He created us	

### Examples:

"They say, 'We are but reformers." (2:11)

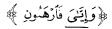
"Which We have sent down to Our servant." (2:23)

"When we glorify You by praising You and exalt Your Holiness." (2:30)

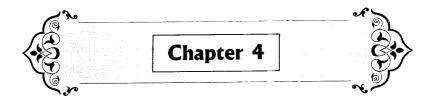
"And I am not a server of that which you serve." (109:4)

"For you, your religion (or judgment) and for me, my religion (or judgment)." (109:6)

"Our Fosterer! Give us good in this world and good in the hereafter and save us from the punishment of fire." (2: 201)



"And then fear Me Alone." (2:40)



# حُرُوْفُ الْحِرِّ - PREPOSITIONS

Words which combine with a noun or pronoun to form a phrase are called prepositions.

They have meaning of their own and have an effect on nouns and pronouns.

Their effect on the noun is that they will change the vowel of the last letter of the noun from  $dammah(\underline{\hspace{0.1em}})$  or  $fatha(\underline{\hspace{0.1em}})$  to  $kasrah(\underline{\hspace{0.1em}})$ .

The prepositions which act on nouns are as follows:

on /upon عَلَى

ل – to/towards

– in/with

in \_ فِيْ

– from/than

rrom/about عَنْ

╛ − like/as

On + hearts → on hearts

"Upon their hearts and upon their hearings, and their eyes is a covering." (2:7)

الى السَّمَاءِ ← السَّمَاءُ + إلى 2.

Towards + the heaven → towards the heaven

"Moreover He set the balance *towards* the sky, the balanced them (into) seven skies (higher levels)." (2

بِالنَّاسِ → النَّاسُ + بِ

With - the people → with the people

"Say, 'I seek the protection of the Fosterer of mank (114:1)

فِيْ دِيْنِ ﴿ دِيْنُ + فِيْ 4.

In + religion  $\rightarrow$  in religion.

"And you see people enter the religion of Allah in troops." (110:2)

Swear by + the fig  $\rightarrow$  swear by the fig

"By the fig (or the place Teen where Nuh's ship embarked), and the olive (or Zaita in Jerusalam, were Isa ibn Maryam received and preached the message of Allah)." (95:1)

Swear by + Allah → swear by Allah

"They said, 'By Allah, you know for certain." (12:73)

In + hunger → in hunger

"Who has fed them *in* hunger and given them security *from* fear." (106:4)

From + the right  $\rightarrow$  from the right

"From your right and from your left, in groups?" (70:37)

كَعَصْفِ ← عَصْفٌ + كَ

Like + straw → like straw

"So that He made them *like* eaten up *straw* (husk)." (105:5)

يِلْهِ ← اَللهُ + لِ 10.

For + Allah → for Allah

"Whatever is in the skies and whatever is in the Earth is *Allah's*." (2:284)

حَتَّى مَطْلَعٍ ← مَطْلَعٌ + حَتَّى 11.

Until + break → until break

"Peace! It is till the appearance of dawn." (97:5)

All the above mentioned prepositions have their effect on the last letter of the nouns.

However, only four of the above prepositions i.e. فِيْ ,بِ ,اِلَى عَلَى act on the pronouns هُنَّ ,هُمَا ,هُ They give kasrah (—) to the first letter of the pronoun.

There is no action of these prepositions on any other pronouns.

## Example:

The following table displays the effect of فِيْ ,بِ ,اِلَى ,عَلَى on the pronouns هُنَّ ,هُمْ ,هُمَا ,هُ فَعَا ,هُ

	<b>,</b> Him	هُمَا Them both	خمْ Them all (M)	هُنَّ Them all (F)
عَلی On	عَلَيْهِ On him	عَلَيْهِمَا On them both	عَلَيْهِمْ On them all(M)	عَلَيْهِنَّ On them all(F)
اِلی Towards	إِلَيْهِ Towards Him	إِلَيْهِمَا Towards them both	إِلَيْءِمْ Towards them all (M)	إِلَيْهِنَّ Towards them all (F)
بِ In, With	بِهِ With him	ليفي With them both	بِهِمْ With them all (M)	بِهِنَّ With them all (F)
فِيْ In	فِیْہِ In him	فِیْهِمَا In them both	فِیْئِمْ In them all (M)	فِيْهِنَّ In them all (F)

"Then whosoever makes it incumbent on himself to perform the Hajj therein." (2: 197)

"There will neither be any fear on them nor will they grieve." (2:38)

"He misleads many with it and He guides many with it, but He does not mislead anyone with it except the transgressors." (2:26)

As we have mentioned earlier there is no action of these prepositions on other pronouns. Examples for these are stated below.

#### Examples:

"Forbidden to you (for marriage) are your mothers." (4:23)

"And do not follow other ways which will part you from His way. That He directs you with, that you may guard (against evil)." (6:153)

"And relieve you of your burden." (94:2)

"And (turn away) from them considering themselves great, those are the inhabitants of the fire, they will stay in it." (7:36)

### Exception:

على At one place (48:10) in the Holy Qur'an there is no action of على on and it is read عَلَيْهُ Allah says,

"And whoever fulfils the agreement which he has made with Allah, then He will give him a great reward." (48:10)

In the chapter "Pronouns" we observe that the preposition " $\bigcup$ " comes attached to pronouns as a prefix and takes the form of " $\bigcup$ " except in the first person pronoun ' $\mathcal{S}$ '.

مذکّر	مفرد	مثنی	جمع
Masculine	Singular	Dual	Plural
عائب	á్	لَهُمَا	لَهُمْ
3 <sup>rd</sup> person	For him	For them both	For them all
مخاطب 2 <sup>nd</sup> person	لَكَ For you	لَکُمَا For you both	لَڪُمْ For you all
متكلّم	<u>ا</u> ِيْ	-	ษ์
1 <sup>st</sup> person	For me		For us all

"For I/im is the kingdom and to Him is due (all) praise." (64:1)

"We will bring out *for them* a living creature from the Earth." (27:82)

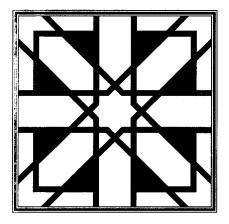
"Did We not expand for you your bosom." (94:1)

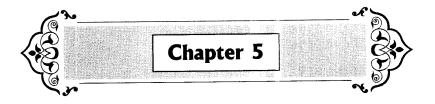
مؤنث	مفرد	مثنّی	جمع
Feminine	Singular	Dual	Plural
غائب	لَهَا	لَهُمَّا	لَهُنَّ
3 <sup>rd</sup> person	For her	For them both	For them all
مخاطب	لَكِ	لَکُمَا	لَكُنَّ
2 <sup>nd</sup> person	For you	For you both	For you all
متكلّم	لِيْ	-	ર્ધો
1 <sup>st</sup> person	For me		For us all

### Examples:

"For it, is (the benefit of) what it has earned and against it, is (the harm of) what it has earned." (2: 286)

"For you your religion (or judgment) and for me my religion (or judgment)." (109:6)





### ADVERB OF TIME AND PLACE

# ظَّرْفُ الْمَكَانِ وَالزَّمَان

Some words have the same effect on the nouns and pronouns as the prepositions although they are not prepositions. These kind of words are used as adverb of time and place.

The following are examples of such words used in the Holy Qur'an:

Under/Beneath	تَحْتَ
Above/Over	فَوْقَ
Before/In front	أَمَامَ
Before	قَبْلَ
After	بَعْدَ
Behind	وَرَاءَ
Between	بَيْنَ
Around	حَوْلَ

Some	بَعْضُ
All/Every	كُلُّ
Other than	دُوْنَ
Other than	غَيْرَ /مِنْ دُوْنِ
Near	عِنْدَ
With	. مَعَ
With/from	لَدُنْ/لَدَيْ

### Examples:

"From beneath your feet." (6:65)

"And strive along with His Messenger." (9:86)

"And you were not with them." (3:44)

"Nay. they live, finding their sustenance *in the presence* of their Lord." (3:169)

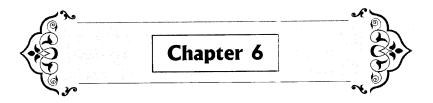
"From the All-Wise, the All-Knowing." (27:6)

"And whoever seeks a religion other than Islam." (3:85)

"We make no distinction between any of them." (3:84)

"And He is Omnipotent (All Powerful) *over* His servants." (6:61)

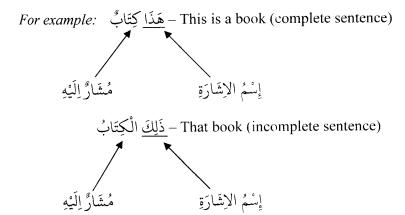
"We may place them beneath our feet." (41:29)



### **DEMONSTRATIVE PRONOUN**

## إسم الإشارة

Words that are used to point at some thing are known as Demonstrative Pronouns ( إِسْمُ الْإِشَارَةِ ).



الْكِتَابُ and أَسْماَءُ الإِشَارَةِ are ذَلِكَ and ذَلِكَ are أَسْماءُ الإِشَارَةِ are called مُشَارُ اللهِ are called الشَّجَرَةَ are

Note that by prefixing الْ to the الْ to the كِتَابُ) the sentence gives an incomplete meaning as in the above example وَلِكَ الْكِتَابُ 'that book."

has two forms: إِسْمُ الاشَارَةِ

- إِسْمُ الإِ شَارَةِ لِلْقَرِيْبِ Near distance
- Far distance إِشْمُ الإِشَارَةِ لِلْبَعِيْدِ

These are considered to be proper nouns or definite nouns.

:إِسْمُ الاِشَارَةِ لِلْقَرِيْبِ – Table for demonstrative Pronouns- near distance

	مفرد Singular	مثنی Dual	جمع Plural
مُذَكَّر	هَذَا	هَذَانِ	هؤُلآءِ
Masculine	This	These (two)	These (all)
		هَذَيْنِ These (two) (Accusative & Genetive Case)	
مُؤنّث	هَذِهِ	هَاتَانِ	هؤُلآءِ
Feminine	This	These (two)	These (all)
		هَاتَيْنِ	
		These (two) (Accusative & Genetive Case)	

There is a plural form in the demonstrative pronouns that is common to both genders - هُولاً و which is used only for human beings. Otherwise the singular form of the feminine - فَذِه - is enough to refer to the collective of plural non- human nouns and broken plurals.

### Example:

"This is yours community." (23:52)

#### Examples:

"And this is a book confirming (it) in Arabic language." (46:12)

"He said, 'I am Yusuf and this is my brother." (12:90)

"They said *These two* are surely magicians." (20:63)

"How will *this* be brought (back) to life by Allah after its death?" (2:259)

"Say, 'This is my way, I invite towards Allah." (12:108)

"This community of yours is certainly one community." (21:92)

"But do not go near this tree." (2:35)

"Then you are the persons *who* kill your own people." (2:85)

*Note:* If the demonstrative pronoun comes in a possessive sentence it will come after the possessive phrase.

"He said, 'I intend to marry you to one of *these* two daughters of mine. (28:27).""

"Go with *this* shirt of mine and put it on the face of my father." (12:93)

Table for demonstrative pronouns-far distance – إِسْمُ الْإِشَارَةِ لِلْبَعِيْدِ:

	مفرد Singular	مثنی Dual	جمع Plural
مُذَكَّر	ذَلِكَ	ذَانِكَ	أُولـــئِكَ
Masculine	That	Those (two)	Those (all)
-		ذَيْنِكَ	
		Those (two) (Accusative & Genetive Case)	
مُؤنّث	تِلْكَ	تَانِكَ	أُولَــئِكَ
Feminine	That	Those (two)	Those (all)
		تَيْنِكَ	
		Those (two) (Accusative & Genetive Case)	

The plural form - أُولـئِكَ - is common to both genders in far distance demonstrative pronouns and is used only for human beings. Otherwise the singular form of the feminine نِنْكَ is used to refer to the broken plurals.

"Those messengers." (2:253)

"These are the Signs of Allah." (2:252)

### Examples:

"This is the Book; in it is guidance sure, without doubt." (2:2)

*Those* messengers, We had made some to excel others." (2:253)

In the above examples, تِلْكَ and تِلْكَ are also used for things of the near distance in order to emphasize the greatness or seriousness of the object pointed at.

"He (Musa) said, '*That* is what we have been seeking for." (18:64)

So *those two*, are the proofs (of your prophethood) from your Fosterer." (28:32)

"Those are on guidance from their Fosterer and those are the persons who are successful." (2:5)

"That is (something) of what my Fosterer has taught me." (12:37)

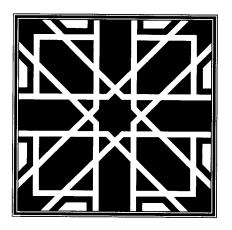
"That is Allah your Fosterer, so serve Him. Will you not then mind?" (10:3)

Note: In the last two examples ذَلِكُمَا and are used. Although they seem like dual and plural they are singular but the pronouns used are dual and plural.

'here' and هُنَالِكَ 'there and then' are demonstrative pronouns for place and time, e.g.

"So you and your Fosterer go and fight, we will certainly sit *here*." (5:24)

"There did Zakariyya pray to his Fosterer." (3:38)





### Chapter 7



### **RELATIVE PRONOUN**

# إسمُ الْمَوْصُولِ

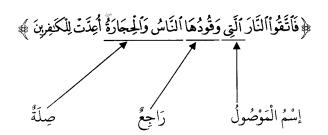
Relative nouns relate to or depend on the word before or after them. They indicate a particular thing but do not make complete sense.

	ا مفرد	مثنّي	جمع
	Singular	Dual	Plural
مُذَكَّر	الَّذِيْ	الَّذَانِ	الَّذِيْنَ
Masculine	That one who/ That one which	Those two who/ Those two which	Those all who/That who/Those which
		الَّذَيْنِ	
		Those two who/ Those two which (Accusative & Genetive Case)	
مُؤنّث Feminine	اَلَّتِيْ That one who/ That one which	اً لَتَانِ Those two who/ Those two which	اَلاَّ ثِيْ / اَلاَّ تِيْ Those who/ Those which

ٱلَّتيْنِ
Those two who/ Those two which (Accusative & Genetive Case)

The relative sentence that follows the relative pronoun is called . اَلصَّلَةُ It completes the meaning of the relative sentence.

When the relative pronoun refers to any part of the اَلصِّلَةُ except the subject it must be repeated by an attached pronoun known as the عَائِدٌ or رَجِعٌ or وَعَائِدٌ. For example:



"Then be on your guard against the fire prepared for the infidels whose fuel will be human beings and stones." (2:24)

Here هَا is the attached pronoun – زَاجِعٌ:

Examples:

"And if *those* who do not believe fight with you, they would certainly turn (their) backs." (48:22)

"Those who believe and do righteous works." (13:29)

"And as *for the two men* who are guitty of the (indecency) from among you." (4:16)

"Our Fosterer! Show us *those* who misled us from among the jinn and human beings." (41:29)

"Repel (evil) with *that which* is better. Then *he* between whom and you was enmity would become an intimate friend." (41:34)

"And as for those of your women who are guilty of indecency." (4:15)

"And for those of your women who have passed the age of menstruation." (65:4)

"And your step daughters under your guardianship (born) of your wives unto *whom* you have gone in." (4:23)

"Their mothers are none other than *those* who gave them birth." (58:2)

مَنْ (who/whoever), مَا (what/whatever) are also used as relative nouns. مَنْ is used for living things and مَنْ is used for non-living things. *Examples:* 

"And among mankind is he *who* disputes regarding Allah without knowledge." (22:3)

"He prays to him *whose* harm is nearer than his benefit." (22:13)

"Whoever does righteous work, whether male or female..." (16:97)

"And We will definitely reward, those who are patient, with their reward (which will be) better than *that which* they used to do." (16:96)

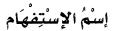
"That which is with you passes away and that which is with Allah remains." (16:96)



## Chapter 8



### INTERROGATIVE PRONOUN



Words used in the beginning of a sentence to ask a question are called interrogatives.

What	مَاذَا/مَا
Why	لِمَاذَا/لِمَ
Who	مَنْ
For whom/for which	0 - t
(لِ + مَنْ)	لِمَنْ
What	ŝ
did	هَلْ
When	مَتى
Since	مُنْذُ
Where	أَيْنَ
(فِيْ+مَا) In what	فِيْمَا

From where/ How come	ٲٞؽٙ
How.	كَيْفَ
How much	ڪَمْ
When	ٲٞؾۘٙٵڹؘ
Which one/ whose (masc.)	ٲؙػؙٞ
Which one/whose (Fem)	أَيَّةُ
Do	أُمْ
(عَنْ+مَا) About what	عَمِّ/عَمَّا
From what (مِنْ + مَا)	مِمَّ/مِمَّا

### Examples:

"They said, 'You! Are you indeed Yusuf'?" (12:90)

"Say, 'What thing is greater (as) witness'?" (6:19)

"Do you think that you will enter the garden?" (2:214)

"Who is there who can recommend to Him except by His permission? (2:255)

"And what is that in the right hand, O Moses?" (20:17)

"They ask you what they should spend." (2:215)

"Why do you say that which you do not do?" (6:2)

"He said, 'O Maryam! *From where* (does) this (provision) come to you'?" (3:37)

"(She) said, 'O My Fosterer! How can I have a son." (3:47)

"How long did you stay (in the state of death)." (2:259)

"How We set them together." (2:259)

"He (Allah) said, 'What! Do you not believe'?" (2:260)

"To whom belongs the power this day?" (40:16)

"Where are those whom you claimed (that they were Our) partners?" (6:22)

"And how would you reject." (3:101)

"Do you really bear witness?" (6:19)

"Then which of the favors of your Lord will ye deny (55:13)

"About what do they ask one another?" (78:1)

"So let man see from what he was created." (86:5)

## ﴿ مَتَىٰ نَصْرُ ٱللَّهِ ﴾

"When will Allah's help come?" (2:214)

"They ask, 'When is the Day of Judgment'?" (51:12)

"Who created the skies and the Earth?" (29:61)

"To which place of turning back they will turn back (26:227)

"Which of you has this (chapter of the Qur'an) increased in belief?" (9:124)

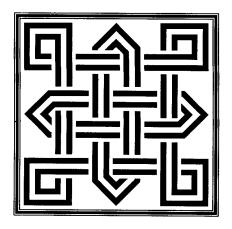
is عَنْ is عَنْ (from whom) or مَنْ is عَنْ is عَنْ (trom whom) or مَنْ is مَنْ (or how/or who).

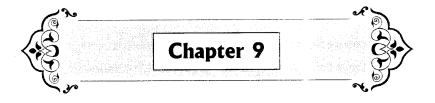
"Is he who devoutly prostrates and stands (for worship) during the hours of night..." (39:9)

"Or who is it that has power over the hearing and the sight?" (10:31)

"Who is it, Who has created the skies and the Earth?" (27:60)

"Who is it, Who responds to the distressed when he prays to Him?" (27:62)





### **POSSESSIVE PHRASE**

# اَلْمُرَكَّبُ الإِضافِي

The possessive phrase is a combination of two nouns in which the first noun is owned by or in possession of the second noun.

### Examples:

نَارُ اللهِ	Allah's fire/Fire of Allah
رَسُوْلُ اللَّهِ	Allah's Prophet
نَصْرُ اللهِ	Allah's Help
حَدِيْثُ الْجُنُوْدِ	The story of the armies
حِزْبُ الشَّيْطَانِ	The group of satans
صَاحِبُ الْحُوْتِ	The companion of the fish
يَوْمُ الْفَصْلِ	The Day of Decision

In English the possession can be denoted by apostrophe 'S' or by the use of the word "of", as displayed in the above examples.

- In a possessive phrase, the first noun is called المُضَافُ (possessed) and the second noun is called المُضَافُ إلَيْه (possessor).
- المُضَافُ will always be an indefinite (common) noun and it will never have the article 'لُلْ' with it.
- المُضَافُ can have the a'raab dammah (ع), fatha (ع) or kasrah
   (—) on it but it will never have nunnation (عُرِيْن).
- The second noun, the المُضَافُ إِلَيْه is generally (but not always) a proper noun or otherwise is particularized by prefixing الْ

Examples in which المُضَافُ إِلَيْه is a common noun:

"This (Qur'an) is certainly the word of an honored messenger." (69:40)

"And the requital of an evil is an evil similar to it." (42:40)

"So whoever does good equivalent in weight, even to a small particle, will see it." (99:7)

"And from the evil of the envier when he envies." (113:5)

- The last letter of the المُضَاف إليه will always have tanwin kasrah (\_\_) or kasrah (\_\_) i.e it will always be dqd (genitive).
- المُضَاف إلَيْه can also be in the form of a pronoun. However the pronoun will not bear kasrah (—) on it.

#### Examples:

"So that I may complete My favor on you." (2:150)

"His wealth and that which he earned will not save him." (111:2)

"While Allah was *their Guardian*. And on Allah then, let the believers (put their) trust." (3:122)

"But if you are patient and guard yourselves, *their plot* will not harm you in anything." (3:120)

"In her neck (there will be) a rope of palm-fibre!" (111:5)

"Do not dr ve them out from their houses." (65:1)

"For you *your religion* (or judgment) and for me my religion (or judgment)." (109:6)

"And those who deny *Our signs* and (turn away) from them considering themselves great." (7:36)

"Why do you stop from *the path of Allah*, one who believes, seeking crookedness in it." (3:99)

"And hold together (and be united) through the rope of Allah and do not be divided." (3:103)

"And on the Day of Resurrection, they will be sent towards a severe punishment." (2:85)

"Did you not consider how your Fosterer dealt with the owners of the elephant?" (105:1)

"Those will be the inhabitants of the fire, in it they will stay." (2:39)

"He has surely gone astray from the balanced way." (2:108)

"And that is the reward of the doers of good." (5:85)

• If the مُضَافُ is dual or plural the 'ن' will be dropped in possession. Thus "نِيْ "and "نِيْنِ "become "ا—" and "نِيْنِ" become "أ—" and "وُنَ" respectively in the nominative.

#### Examples:

"No! Both His Hands are spread out." (5:64)

"So We made this (event) an exemplary punishment for those who were in *front of them (witnessing it)* and those who came after them." (2:66)

"O children of Israel! Remember My favor with which I favored you." (2:40)

*Note:* The body parts which are in pairs will always be dual and considered feminine.

If the demonstrative noun (إِسْمُ الْإِشَارَةِ) comes in a possessive sentence it will come after the possessive phrase.

### Examples:

"He said, 'I intend to marry you to one of these two daughters of mine." (28:27)

"Go with this shirt of mine." (12:93)



### Chapter 10



### **DESCRIPTIVE PHRASE**

## اَلْمُرَكَّبُ التَّوْصِينْفِيْ

The descriptive phrase is a combination of two nouns wherein the second noun describes the first. In such cases the second noun will be an adjective.

. الْمَنْعُوْتُ or الْمَوْصُوْفُ or الْمَوْصُوْفُ

The second noun i.e. the adjective is called النَعْتُ or النَعْتُ اللهِ اللهِ

and الصِفَتُ will be in full agreement with each other in terms of

• TYPE : definite (المَعْرِفَةُ) and indefinite (النَكِرَةُ)

If the noun is a definite noun then the adjective will also be definite. Similarly if the noun is an indefinite noun then the adjective will also be indefinite.

Some examples of indefinite nouns are listed below:

## ﴿ وَلَهُمْ عَذَابٌ عَظِيعٌ ﴾

"And for them there is a great punishment." (2:7)

"(As) he is your open enemy." (36:60)

"Peace,' (will be) the word from the Merciful Fosterer." (36:58)

Some examples of definite nouns are listed below:

"And your Fosterer, He is certainly the Mighty, the Merciful." (26:68)

"Guide us to the straight path." (1:6)

GENDER - چنْس : masculine or feminine.

If the noun is masculine then the adjective will also be masculine and vice versa.

Some examples of masculine nouns:



"(It is) the piercing star." (86:3)

"He will be called to account, with an *easy accountability*." (84:8)

A feminine noun will have the adjective feminized with " ة " called التّاء المَرْبُوطَة

Some examples of feminine nouns:

"Then he will lead a life of pleasure." (101:7)

"The denying, sinful forelock." (96:16)

NUMBER – العَدَدُ: singular, dual or plural.

If the noun is singular the adjective will also be singular. Similar is the case for duals and plurals.

Examples:

"Certainly this is a Glorious Qur'an." (85: 21)

"Certainly, those are *clear signs* in the bosoms of those who are given knowledge." (29:49)

### : ( إغراب - CASE ENDING (E'raab

If the noun is in nominative, accusative or genitive case, the adjective will also be in the nominative, accusative or genitive case respectively.

﴿ فَضَلًا مِّن زَّيِّكَ ذَالِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴾ :Nominativ

"A grace from your Fosterer, that is the *great achievement*." (44:57)

Accusative: ﴿ جَزَآءً مِن زَبِكَ عَطَآءً حِسَابًا ﴾

"Reward from your Fosterer, a gift (for the) account (of good deeds)." (78:36)

Genitive: ﴿ لِيُوْمِ عَظِيمٍ ﴾

"For a Great Day." (83:5)

If الْمَوْصُوْفُ is a broken plural or a group of non-living things, then the الصِفَتُ will be singular and feminine.

Examples:

﴿ فِيهَا سُرُرٌ مَرْفُوعَةً ﴾

"Therein are raised couches." (88:13)

"And cushions set in rows." (88:15)

"And carpets spread." (88:16)

"And pure mates and pleasure from Allah." (3:15)

In a possessive phrase ( ٱلْمُرَكِّبُ الإضَافِيْ ) the المُضَافُ will be considered a proper noun therefore its adjective will be made definite by adding the article " ٱلْ

### Example:

بَيْتُ اللهِ الْحَرَامُ 1.

The holy house of Allah.

is a common noun. However here it comes in the possessive case and acts as المُضَافُ and will thus because a proper noun. The definite article "اَلْ" is added to the adjective خَرَامُ to bring it in agreement with the proper noun.

"These are *Verses of the Book* that makes (things) clear." (28:2)

is the adjective of الْكِتَابِ and they are in agreement with each other in terms of number, gender etc.

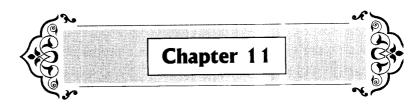
بَيْتُ اللهِ الْعَظِيمُ 3.

The great house of Allah.

بَيْتُ اللهِ الْعَظِيمِ 4.

The house of Allah, the Greatest.

In the above sentences it is clearly understood by the *E'raab* – which noun the adjective is describing.



### SIMPLE NOMINAL SENTENCE

## الجُمْلَةُ الإسْمِيَّةُ

A nominal sentence generally comprises of two components. The subject of the sentence is called المُبْتَدَأُ and the predicate is called المُبْتَدَأُ.

For example:

Muhammad is a messenger.

is the predicate (المُبْتَدَأُ) and رَسُولٌ is the predicate (عَمَّدٌ

"And Allah is the All-Hearing, the All-Knowing." (24:2) Here الله is the subject, (المُبْتَدَأُ) and سَمِيعُ عَلِيمٌ is the predicar (الحَبَرُ).

107

### THE SUBJECT - ألمُبْتَدَأُ

is a proper noun (المَعْرِفَةُ). If it is not a proper noun then the article 'اَلْ' will be prefixed.

The Qur'an is a book.

It will be in agreement with the predicate in terms of number (العَدَدُ) and gender (العَدَدُ).

"And you were unjust." (2:92)

can be a word or a phrase but it cannot be a verb or a genitive phrase.

"The most honored of you with Allah is certainly the one who guards most (against evil)." (49:13)

"The free for the free." (2:178)

### THE PREDICATE -'الخَبَرُ':

It is always a common noun (النَكِرَةُ).

The predicate generally agrees with the subject in number (singular, dual or plural) and in gender (masculine or feminine).

When المُبْتَدَأ is a broken plural of non-human objects (غَيْر عَاقِل) the predicate will be feminine singular. For example,

"Their houses fallen down." (27:52)

The الخَبرُ can be a proper noun when it is not an adjective.

"You are our Gaurdian." (2:286)

is the predicate (المُبْتَدَأ), and مَوْلاَنا is the subject (الخُبَرُ).

"I am Yusuf and this is my brother." (12:90)

In a nominal sentence that has a predicate as a proper noun a detached pronoun (which is in accordance with the subject in gender and number) is placed between the subject and the predicate.

#### Examples:

"And those are the persons who are successful." (2:5)

can be a word, phrase or a sentence. It can also be a genitive phrase.

"All Praise is due only for Allah, the Fosterer of the worlds." (1:2)

"And your God is One God." (2:163)

If the predicate is a sentence, then a pronoun is used which points towards the subject.

"Those who are humble during their worship (salat)." (23:2)

"And who is more unjust than one who hides a testimony which he has from Allah?" (2:140)

#### Examples:

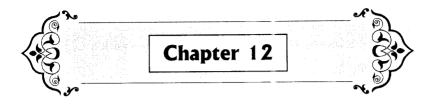
"And Allah is the Mighty, the Inflictor of retribution." (3:4)

"Those are the limits (imposed by) Allah." (2:229)

"Those are the signs of the Qur'an." (27:1)

"This is clear magic." (27:13)





#### **VERB**

## الفعل

Verb is an action word in relation to time that is past, present and future. According to tense, the verbs can be divided into:

Past tense (الْفِعْلُ الْمَاضِي): Here the action has been completed, therefore it is past tense.

Present tense (الْفِعْلُ الْمُضَارِع): It is also called imperfect tense because the action is incomplete i.e. it is being done in the present or will be done in the future.

## الفِعْلُ الماضي - Past Tense

In Arabic, verbs are mostly tri-literal i.e. three lettered. They are of two kinds:

1. Consonant Verbs - اَلاَ فَعَالُ الصَّحِيْحَةُ : They are based on three sound consonants. This chapter deals with these kinds of verbs.

113 12: Verb

2. Weak Verbs - اَلْأَفْعَالُ الْمُعْتَلَةُ These are called weak verbs and may have one or more of the vowels (ا- و- ى) in their triliteral formation. These vowels (ا- و-ى) are called حُرُوف العِلَّة

For example:

We will deal with the weak verbs in subsequent chapters.

• The basic or root word is based on the verb فَعَلَ (اف-ع-ل) giving the meaning "He did". ف represents the first radical, و the second and الله the third radical. The root verb is always masculine-third person-singular.

Likewise some other examples are:

• The a'raub (الإغْرَاب) of letter ف and ل is not variable in the root, but the a'raab (الإغْرَاب) on e is variable, i.e. it can bear fatha (\_), kasrah (\_) or dammah (\_).

### Examples:

فَعَلَ	فول	قنز
ڪَفَرَ	سَمِعَ	كَرُمَ
ڪَفَرَ to deny	to listen	to be genorous
نَظَرَ	شَرِبَ to drink	بَعُدَ
to see	to drink	to be far distant
دَخَلَ to enter	حَزِنَ to grieve	حَسُنَ to be good

## Past tense table of فَعَلَ (ف-ع-ل) is as follows:

	مفرد Singular	مثنّی Dual '	جمع Plural
مذكّر غائب	فَعَلَ	فَعَلاَ	فَعَلُوْا
3 <sup>rd</sup> person masculine	He did	They both did	They all did
مؤنّث غائب	فَعَلَتْ	فَعَلَتَا	فَعَلْنَ
3 <sup>rd</sup> person feminine	She did	They both did	They all did
مذكّر مخاطب	فَعَلْتَ	فَعَلْتُمَا	فَعَلْتُمْ
2 <sup>nd</sup> person masculine	You did	You both did	You all did
مؤنّث مخاطب	فَعَلْتِ	فَعَلْتُمَا	فَعَلْتُنَّ
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	You did	You both did	You all did
متكلّم First person (Masculine/Feminine)	فَعَلْتُ I did	-	فَعَلْنَا We did

From the above table we note the following important points:

• With the addition of letters i.e. suffixes to the root فَعَلَ (-ف ل-ع), the meaning of the verb will change. There are no prefixes used.

In every verb there is a corresponding pronoun hidden in the word. Therefore, we do not need to use explicit pronouns to specify the doer. The following table shows the corresponding pronoun hidden in each verb formation.

Also note the suffixes added to فَعَلَ to make the pattern.

	رد Sing	مف gular	فَّ Dı	مث lal	ح Ph	
مذكر غائب		فَعَ did		فَعَ oth did	لُوْا They	فَعَ all did
3 <sup>rd</sup> person Masculine	Su!fix-	Hidden pronoun هُوَ	Suffix	Hidden pronoun	Suffix ۇا	Hidden pronoun هُمْ
	َتْ	فَعَلَ	لَتَا	فَعَ	لْنَ	فَعَ
مؤنّث غائب	She	did	They b	oth did	They	all did
3 <sup>rd</sup> person Feminine	Suffix ٿ	Hidden pronoun هِيَ	Suffix	Hidden pronoun	Suffix ەن	Hidden pronoun هُنَّ

مذكّر مخاطب	لْتَ You		لتُمَا You bo		لْتُمْ You a	
2 <sup>nd</sup> person Masculine	Suffix ت.	Hidden pronoun أَنْتَ	Suffix دتٔما	Hidden pronoun الْنُتُمَا	Suffix ثُ	Hidden pronoun أُنْتُمْ
	ئتِ	فَعَلْ	تُمَا	فَعَدْ	ئىن	فَعَلْ
مؤنّث مخاطب	You	ı did	You b	oth did	You	all did
2 <sup>nd</sup> person Feminine	Suffix	Hidden pronoun	Suffix	Hidden pronoun	Suffix	Hidden pronoun
	ټ ،	أُنْتِ	ەتُمَا	أَنْتُمَا	ەتُنَّ	ٲؙٛٚٚؾؙؾؙۜ
	ي _	فَعَلْ			نا	فَعَلْ
متكلّم	I	did			We	did
First person (Masculine/ Feminine)	Suffix ث.	Hidden pronoun أَنَا			Suffix	Hidden pronoun نَحْنُ

is on the pattern of نَعُلَ and بَعُدَ is on the pattern of سَمِعَ

# The past tense table of $\tilde{\mu}$ is as follows:

	مفرد Singular	مثنی Dual	جمع Plural
مذگر غائب 3 <sup>rd</sup> person masculine	سَمِعَ He heard	سَمِعَا They both	سَمِعُوْا They all
مؤنّث غائب	سَمِعَتْ	heard سَمِعَتَا	heard سَمِعْنَ
3 <sup>rd</sup> person feminine	She heard	They both heard	They all heard
مذكر مخاطب	سَمِعْتَ	سَمِعْتُمَا	سَمِعْتُمْ
2 <sup>nd</sup> person masculine	You heard	You both heard	You all heard
مؤنّث مخاطب	سَمِعْتِ	سَمِعْتُمَا	سَمِعْتُنَّ
2 <sup>nd</sup> person feminine	You heard	You both heard	You all heard
متكلّم	سَمِعْتُ	_	سَمِعْنَا
First person (Masculine/Feminine)	I heard	_	We heard

## The Past tense table of بَغُدَ is as follows:

	مفرد Singular	مثنی Dual	جمع. Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	بَعُدَ He became distant	بَعُدَا They both became distant	بَعْدُوْا They all became distant
مؤنّث غائب 3 <sup>rd</sup> person feminine	تُعُدَث She became distant	بَعُدَتَا They both became distant	بَعُدْنَ They all became distant
مذگر مخاطب 2 <sup>nd</sup> person masculine	بَعُدْتَ You became distant	بَعُدْتُمَا You both became distant	بَعُدْتُمْ You all became distant
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تِعُدْتِ You became distant	بَعُدْتُمَا You both became distant	بَعُدْتُنَّ You all became distant
متكلّم First person (Masculine/Feminine)	بَعُدْتُ I became distant	-	بَعُدْنَا We became distant

#### Examples:

"Did you not consider, how your Fosterer *dealt* with the owners of the elephant?" (105: 1)

"Who believe in the unseen and establish worship (*salat*) and spend from that which *We have provided for them.*" (2:3)

"That Allah is *displeased* with them and they will stay in the punishment." (5:80)

"They said, 'Did you do this to our gods, O Ibrahim?" (21:62)

"So their commerce is of *no gain*, and they do not receive guidance." (2:16)

"And when We (Allah) said to the angels, 'Bow down before Adam,' they bowed down except Iblis." (2:34)

"Though earlier they were seeking a victory over those who *did not believe*." (2:89)

"And when they went out against Jalut and his forces." (2:250)

"Until when he reached the setting place of the sun (west)." (18:86)

"Then, do those who do not believe *think* that they can take My servants as guardians besides Me?" (18:102)

Sometimes in second person masculine plural "," is added for the flow of pronunciation. It does not imply any meaning to the word.

"And now *you have come to Us* Alone as We had created you." (6:94)

"It is the same to you whether you invite them or you be silent." (7:193)

"And when you withdraw from them and that which they serve (vorship) except Allah, then seek refuge in the cave." (18:16)

If the third pers on masculine plural فَعَلُوا comes with a pronoun, the alif, 'ا' of فَعَلُوا will be dropped.

"Nor did they (usually) forbid one another the iniquities which they committed." (5:79)

"To us they *did no harm*, but they harmed their own souls." (2:57)

"Then those who believe in him and honor him and help him and follow the light that is sent down with him." (7: 157)

#### ' قَدْ ' The Use of

The word 'قُدْ' gives the meaning of certainly/verily/has/have/indeed. It is used before the past perfect tense.

"Allah has *indeed* heard the statement of her who pleads with you concerning her husband." (58:1)

"And We indeed sent down clear signs." (58:5)

"Successful indeed are the believers." (23:1)

"We *indeed* know that which the Earth reduces from them." (50:4)

"Allah has *indeed* appointed for you (the procedure for the) dissolution of your oaths." (66:2)

Sometimes an additional ' $\dot{\mathbf{J}}$ ' is prefixed to ' $\ddot{\mathbf{s}}$ ' which further emphasizes the meaning of the verb and is written as ' $\ddot{\mathbf{l}}$ '.

#### Examples:

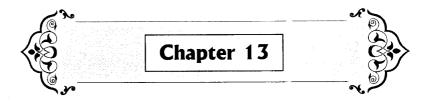
"We had indeed created man in the best form." (95:4)

"We had *indeed* taken a pledge from the children of Israel." (5:7))

"Aliah has *indeed* turned (mercifully) to the prophet." (9:117)

"And he had *indeed* led astray a large group of people fron among you." (36:62)

"And he *indeed* saw him (Jibreel) in another descent." (53: 3)



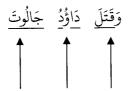
#### **VERBAL SENTENCE**

# الْجُمْلَةُ الفِعْلِيَةُ

In a verbal sentence, the sentence begins with a verb. For example:

"And Dawood killed Jalut." (2:251)

Verbal sentence comprises a verb, subject and an object. Usually the verb comes first followed by the subject and then the object.



Object Subject Verb

The subject and the object are nouns. The subject is called الْفَاعِلُ and the object is called ٱلْفَاعِلُ or الْمَفْعُولُ بِهِ or الْمَفْعُولُ بِهِ

The subject (اَلْفَاعِلُ) is always in a nominative state i.e حَالَةُ الرَّفَع bearing dammah (ك) or tanwin dammah (ك) on it. Example:

The object (اَلْمَفْعُوْلُ بِهِ) is always in an accusative state i.e. حَالَةُ التَّصَبِ. bearing fatha ( \_\_\_\_\_) or tanwin fatha (\_\_\_\_\_) on it.

#### Example:

When the noun follows a preposition it will be in the genitive state i.e. حَالَةُ الْحِرِّ with a kasrah (—) or tanwin kasrah (—).

#### Examples:

"They said, 'We believe in Allah Who is One." (40:84)

"Allah took away their light." (2:17)

Pronouns are not required to be mentioned separately as subject (اَلْفَاعِلُ) because they are hidden in the verb itself. For example:

In 'خَلَقْتُ' the hidden pronoun is "I".

"And when *We parted* the sea for you and delivered you." (2:50)

In 'فَرَقْنَا' the hidden pronoun is 'we'.

When the object (ٱلْمَفْعُولُ بِهِ) is a pronoun, it usually precedes the subject (ٱلْفَاعِلُ) after the verb.

"Except the one who is permitted by the Beneficent and he speaks aright." (78:38)

"So Musa struck him with his fist thus killing him." (28:15)

If the subject is in the form of a broken plural of non-human objects, the verb used will be feminine singular.

"Those are the persons whose deeds have become *fruitless* in the world and the hereafter." (3:22)

If the subject (الْفَاعِلُ) is given in a sentence (not in the form of hidden pronoun) then a singular verb is used irrespective of the subject (singular, dual or plural). If a second verb is required, then it should be according to the subject.

"When the hypocrites *come* to you *they say*, 'We bear witness that you are certainly a Messenger of Allah." (63:1)

Here, جَاء is a singular verb even though the object الْمُنَافِقُونَ is a plural verb in accordance with الْمُنَافِقُونَ is a plural verb in accordance with الْمُنَافِقُونَ Examples:

"And *responds* to its Fosterer, a duty incumbent on it." (84:2)

"(Every) soul (everyone) will know what (deeds) it has brought for presentation." (81:14)

"He (Muhammad) frowned and turned his back." (80:1)

"He *raised* its height and then set it in equilibrium." (79:28)

"And We created you in pairs." (78: 8)

## ﴿ وَجَعَلْنَا نَوْمَكُمْ سُبَانًا ﴾

"And We made your sleep for rest." (78:9)

"Allah *sets forth* an example for those who do not believe." (66:10)

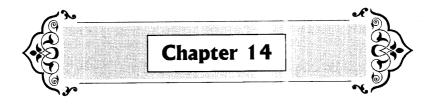
"He created the skies and the Earth in reality." (64:3)

"We took a pledge from you (children of Israel) and raised the mountain above you." (2:63)

"When *it rose*, move away from their cave to the right." (18:17)

"So when *they reached* the junction between the two (seas), they both forgot their fish." (18:61)





#### **HAMZATED VERB**

# اَلْفِعْلُ الْمَهْمُوْزُ

Verbs with hamzah (أ) as initial, middle or final radical are called hamzated verbs (اَلْفِعْلُ الْمَهْمُوْزُ) .

#### 1. Hamzah as the first radical:

The *hamzah* is a consonant. Hence it can be the initial or first radical. For example:

There is no change in the past tense conjugation. It follows the same pattern as  $\hat{\vec{j}}$  as tense conjugation of  $\hat{\vec{j}}$  is as tabulated below:

	مفرد Singular	مثنّی Dual	جمع Plural
مذكّر غائب	ٲۘػؘڶ	أكَلا	أَكَلُوْا
3 <sup>rd</sup> person masculine	He ate	They both ate	They all ate
مؤنّث غائب	أَكَلَتْ	أَكَلَتَا	أَكَلْنَ
3 <sup>rd</sup> person feminine	She ate	They both ate	They all ate

مذکّے مخاطب	أَكَلْتَ	أَكَلْتُمَا	أَكَلْتُمْ
2 <sup>nd</sup> person masculine	You ate	You both ate	You all ate
مؤنّث مخاطب	أَكَلْتِ	أَكَلْتُمَا	أَكَلْتُنَّ
2 <sup>nd</sup> person feminine	You ate	You both ate	You all ate
متكّم First person (Masculine/Feminine)	أَكَلْتُ I ate	-	اً گَلْنَا We ate

### 2. Hamzah as the middle radical, for example:

to disgust – سَئِمَ

Past tense conjugation of سَأَلَ is as follows:

	مفرد	مثنّی	جمع
	Singular	Dual	Plural
مذكّر غائب	سَأَلَ	سَأَلاَ	سَأَلُوْا
3 <sup>rd</sup> person masculine	He asked	They both asked	They all asked
مؤنّث غائب	سَأَلَتْ	سَأَلَتَا	سَأَلْنَ
3 <sup>rd</sup> person fem:nine	She asked	They both asked	They all asked
منگر مخاطب	سَأَلْتَ	سَأَلْتُمَا	سَأَلْتُمْ
2 <sup>nd</sup> person masculine	You asked	You both asked	You all asked

مؤنّث مخاطب	سَأَلْتِ	سَأَلْتُمَا	سَأَلْثُنَّ
2 <sup>nd</sup> person feminine	You asked	You both asked	You all asked
متكلّم First person (Masculine/Feminine)	سَأَلْتُ I asked	-	سَأَلْنَا We asked

It follows the same pattern as the root word  $\tilde{\text{ded}}$ .

3. Hamzah as the third radical, for example:

to read – قَرَأَ

to repell - دَرَأَ

Past tense conjugation of قَرَأُ is as follows:

	مفرد	مثنّی	جمع
	Singular	Dual	Plural
مذکّر غائب	قَرَأَ	قَرَأًا	قَرَأُوْا
3 <sup>rd</sup> person masculine	He read	They both read	They all read
مؤنّث غائب	قَرَأَتْ	قَرَأَتَا	قَرَئنَ
3 <sup>rd</sup> person feminine	She read	They both read	They all read
مذکّر مخاطب	قَرَأْتَ	قَرَأْتُمَا	قَرَأْتُمْ
2 <sup>nd</sup> person masculine	You read	You both read	You all read

مؤنّث مخاطب	قَرَأْتِ	قَرَأْتُمَا	قَرَأْتُنَّ
2 <sup>nd</sup> person feminine	You read	You both read	You all read
متكلّم First person (Masculine/Feminine)	قَرَأْتُ I read	-	قَرَأْنَا We read

لفَعَلَ It follows the same pattern as the root word فَعَلَ

#### Examples:

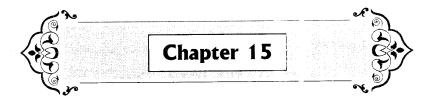
"They will not speak, except the one who is *permitted* by the Beneficent and he speaks aright." (78:38)

"And responds to its Fosterer, a duty incumbent on it." (84:2)

"Do you not know that your father *had taken* an undertaking from you in (the name of) Allah." (12:80)

"A questioner asked about the punishment to befall." (70:1)

"So when you *recite* the Qur'an, seek the protection of Allah from the accursed devil." (16:98)



#### **WEAK VERBS-**1

## اَلأَفْعَالُ الْمُعْتَلَّةُ

### بِثَالُ – Assimilated Verb

There are three types of weak verbs based on the positions taken by the weak letters (و- ي ا) in the root word فَعَلَ.

المِثَالُ - Assimilated verb

الأَجْوَفُ – Hollow Verb

النَاقِصُ - Defective Verb

When we deal with weak verbs we notice that they deviate from the pattern of the root word فَعَلَ, and we, therefore, study each kind in detail along with the exceptions we encounter in the pattern.

In this chapter, we will deal with the assimilated verb (المِثَالُ) in detail and the hollow verb (الأَجْوَفُ) and defective verb (النَاقِصُ) will be discussed in the following chapters.

## المِثَالُ - ASSIMILATED VERB

In this kind of verb, the initial radical is weak. i.e و or comes in the place of فَعَلَ. The patterns will be according to the pattern of فَعَل and you will not observe any change. They are of two basic kinds.

, the first radical ف comes in place of و Where المِثَال الوَاوي

io promise وَعَدَ

To weigh - وَزَنَ

To obtain/get وَجَدَ

Past tense conjugation of وَعَدَ is as follows:

	مفرد Singular	مثنّی Dual	جمع Plural
مذگر غائب 3 <sup>rd</sup> person masculine	وَعَدَ He promised	وَعَدَا They both promised	وَعَدُوْا They all promised
مؤنّث غائب 3 <sup>rd</sup> person feminine	وَعَدَتْ She promised	وَعَدَتَا They both promised	وَعَدْنَ They all promised

مذکّر مخاطب 2 <sup>nd</sup> person masculine	وَعَدْتَ You promised	وَعَدْتُمَا You both promised	وَعَدْتُمْ You all promised
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	وَعَدْتِ You promised	وَعَانْتُمَا You both promised	وَعَدْتُنَّ You all promised
متكلّم First person (Masculine/Feminine)	وَعَدْتُ I promised	-	وَعَدْنَا We promised

#### Examples:

"Then when she delivered it, she said, 'My Fosterer! I have delivered it a female." (3:36)

"And found near it a people." (18:86)

"So Musa struck him with his fist thus killing him." (28:15)

"And We granted him Ishaq and Yaqub in addition (as a grandson)." (21:72)

"When the event befalls." (56:1)

ف comes in place of the first radical ي Here: المِثَال اليَائِي

#### Examples:

To become easy یَسِرَ

To dishearten یَئِسَ

To become dry \_ يَبِسَ

Past tense conjugation of the verb يَسِرَ is as follows:

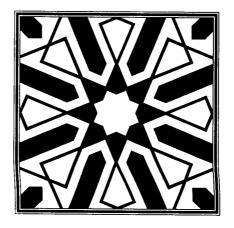
	مفرد Singular	مفتی Dual	جن Plural
مذگر غائب 3 <sup>rd</sup> person masculine	يَئِسَ He lost hope	يَئِسَا They both lost hope	يَئِسُوْا They all lost hope
مؤنّث غائب 3 <sup>rd</sup> person feminine	يَئِسَتْ She lost hope	يَئِسَتَا They both lost hope	يَئِسْنَ They all lost hope
مذگر مخاطب 2 <sup>nd</sup> person masculine	يَئِسْتَ You lost hope	يَئِسْتُمَا You both lost hope	يَئِسْتُمْ You all lost hope
مؤنّت مخاطب 2 <sup>nd</sup> person feminine	يَئِسْتِ You lost hope	يَئِسْتُمَا You both lost hope	يَئِسْتُنَّ You all lost hope
متكلّم First person (Masculine/Feminine)	يَئِسْتُ I lost hope	-	يَئِسْنَا We lost hope

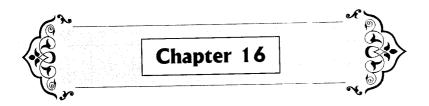
#### Examples:

"This Day, those who do not believe *have lost hope*, (due to the success) of your religion." (5:3)

"Those have lost hope of My mercy." (29:23)

"And for those of your women who have *passed* the age of menstruation." (65:4)





#### **WEAK VERBS-II**

# اَلأَفْعَالُ الْمُعْتَلَّةُ

## الأجْوَفُ - Hollow Verb

Verbs with a weak middle radical i.e.  $_{\circ}$  or  $_{\circ}$  are termed as hollow verbs. They come in place of  $_{\circ}$ , the middle radical. The middle letters  $_{\circ}$  or  $_{\circ}$  are replaced with alif,  $_{\circ}$  for easy pronunciation.

They are of two types:

و comes in place of  $\xi$ , the middle radical as الأَجْوَفُ الوَارِي: Here و comes in place of قَالَ and is changed to a long alif, an become قَالَ

Past tense conjugation of the verb عَالَ is as follows:

	مفرد Singular	مثنّی Dual	جمع Plural
مذكّر غائب	قَالَ	قَالَا	قَالُوْا
3 <sup>rd</sup> person masculine	He said	They both said	They all said

مؤنّث غائب	قَالَتْ	قَالَتَا	قُلْنَ
3 <sup>rd</sup> person feminine	She said	They both said	They all said
مذکّر مخاطب	قُلْتَ	قُلْتُمَا	قُلْتُمْ
2 <sup>nd</sup> person masculine	You said	You both said	You all said
مؤنّث مخاطب	قُلْتِ	قُلْتُمَا	قُلْتُنَّ
2 <sup>nd</sup> person feminine	You said	You both said	You all said
منگام First person (Masculine/Feminine)	قُلْتُ I said	-	قُلْنَا We all said

Some other verbs on the pattern of قَالَ are:

To taste - ذَاقَ

To become hungry - جَاعَ

تَاذَ - To seek refuge

To fear - خَافَ

: قَالَ Examples on the pattern of

"He (Allah) said, 'O Adam! Inform them of the names of these (things)." (2:33)

﴿ فُلْكِ حَنْ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن شُوَّةٍ قَالَتِ ٱمْرَأْتُ ٱلْعَزْبِزِ ﴾

"They said, 'Glory be to Allah above all! We did not know (find) any evil on his part." The Aziz's wife said... (12:51)

"Before that (i.e. in the worldly life) they were well-off." (56:45)

"Except those who repent and make amends." (2:160)

"I certainly turn to You and I am certainly of those who submit (as Muslims)." (46:15)

"So *they tasted* the evil result of their conduct; and they had a grievous penalty." (64:5)

"Till you come to the graves." (102:2)

Here خَوفَ) deviates slightly from the pattern of قَالَ because the middle radical و has a kasrah (—) on it.

Past tense conjugation of خَافَ is as follows:

	مفرد Singular	مثنّی Dual	جمع Plural
منگر غائب 3 <sup>rd</sup> person masculine	خَافَ He feared	خَافَا They both feared	خَافوْا They all feared
مؤنّث غائب 3 <sup>rd</sup> person feminine	خَافَتْ She feared	خَافَتَا They both feared	خِفْنَ They all feared
مذکّر مخاطب 2 <sup>nd</sup> person masculine	خِفْت You feared	خِفْتُمَا You both feared	خِفْتُمْ You all feared
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	خِفْتِ You feared	خِفْتُمَا You both feared	خِفْتُنَّ You all feared
متكّم First person (Masculine/Feminine)	خِفْتُ I feared	-	خِفْنَا We feared

The second radical bears *kasrah* (\_\_), therefore the feminine third person plural becomes خِفْنُ which has a *kasrah* (\_\_) on the خ. The remaining words will follow the same pattern with the *kasrah* (\_\_).

Some other verbs with similar behavior are:

To sleep - نَامَ

To be about to گاک

: خَافَ Examples on the pattern of

"But *he who* fears from him who bequeaths, some unjust or sinful (clause)." (2:182)

"But when *you fear* about him (that they may slaughter him) then cast him into the river." (28:7)

And I fear my heirs after me." (19:5)

"While they were more close to, not doing it. (2:71)

Here قَالَ and (مَوتَ) and (مَوتَ) is on the pattern of خَافَ and respectively. Therefore, the third person feminine plural will be in both forms مُثنَ and مُثنَ and thereby the table will carry on forward with the kasrah (\_\_) and dammah (\_\_) respectively.

"What! When we die and become (part of the) soil and bones, will we (then) be raised." (37:16)

"And whether *you die* or you are slain, (in any case) you will be gathered towards Allah." (3:158)

"She said, 'I wish I had died before this." (19:23)

"Those who did not believe and died while they were infidels." (2:161)

الأَجْوَف الْيَائِي: Here ى comes in place of كر, the middle radical as in بَيَّعَ and is changed to a long alif, and becomes بَيَّعَ .

Some other verbs on the pattern of بَاعُ are:

To pass the night – بَاتَ

To move سَارَ

To turn aside - زَاغَ

Past tense conjugation of بناع is as follows:

	مفرد	مثنی	جمع
	Singular	Dual	Plural
مذکّر غائبْ	بَاعَ	لقات	بَاعُوْا
3 <sup>rd</sup> person masculine	He sold	They both sold	They all sold
مؤنّث غائب	بَاعَتْ	بَاعَتَا	بِعْنَ
3 <sup>rd</sup> person feminine	She sold	They both sold	They all sold
مذکّر مخاطب	بِعْتَ	بِعْتُمَا	بِعْتُمْ
2 <sup>nd</sup> person masculine	You sold	You both sold	You all sold
مؤنّث مخاطب	بِعْتِ	بِعْتُمَا	بِعْتُنَّ
2 <sup>nd</sup> person feminine	You sold	You both sold	You all sold
متكلّم First person (Masculine/Feminine)	بِعْتُ I sold	-	بِعْنَا We sold

Examples on the pattern of خُاعَ :

"Then from among them is he who says, 'Which of you has this (chapter of the Qur'an) *increased* in belief?" (9:124)

"And when *they come* to you, they greet you with (a greeting) with which Allah does not greet you." (58:8)

"They (her people) said, 'O Maryam! You have come with a strange thing." (19:27)

"And eat from it freely from wherever you like." (2:58)

"They were young men (who) believed in their Fosterer, and We increased them in guidance." (18:13)

"So when *they deviated* from the right, Allah (also) deviated their hearts from the right." (61:5)

"Then when Musa fulfilled the term and was *traveling* by night with his family." (28:29)



### Chapter 17



# WEAK VERBS - [//

# اَلأَفْعَالُ الْمُعْتَلَّةُ

#### النَّاقِصُ – Defective Verb

Somes in place of ل, the final radical in the root فَعَلَ. They are of two types:

### :النَّاقِصُ الوَّاوِي

Here  $_{\mathcal{I}}$  comes in the place of last radical  $_{\mathcal{I}}$  and is written with an alif, like in  $_{\mathcal{I}}$   $\rightarrow$   $_{\mathcal{I}}$  to pray/to call

The past tense conjugation of is as follows:

	مفرد Singular	مثنّی Dual	جمع Plural
مذكّر غائب	دَعَا	دَعَوَا	دَعَوْا
3 <sup>rd</sup> person masculine	He called	They both called	They all called

مؤنّث غائب 3 <sup>rd</sup> person feminine	دَعَتْ She called	دَعَتَا They both called	دَعَوْنَ They all called
مذکّر مخاطب 2 <sup>nd</sup> person masculine	دَعَوْتَ You called	دَعَوْتُمَا You both called	دَعَوْتُمْ You all called
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	دَعَوْتِ You called	دَعَوْثُمَا You both called	دَعَوْتُنَّ You all called
متكّم First person (Masculine/Feminine)	دَعَوْثُ I called	-	دَعَوْنَا We called

Some other verbs on the pattern of & are:

To hope رَجَا

To be hard - قَسَا

To recite - تلا

Examples on the pattern of ذَعَا

"They both pray to Allah their Fosterer." (7:189)

"He said, 'My Fosterer! *I invited* my people (towards You) night and day.'" (71:5)

"This was the procedure of Allah which has passed among His servants (in earlier generations too)." (40:85)

"Then We pardoned you even after that." (2:52)

"Then your hearts hardened even after that." (2:74)

"But when alone, some of them say to others." (2:76)

"(That was) Allah's procedure with those who passed away earlier." (33:38)

#### :النَّاقِصُ اليَّائِي

Here  $\omega$  comes in the place of last radical  $\omega$ .

To throw/blame رَمَى

## The past tense conjugation of $\tilde{\mathcal{O}}$ is as follows:

	مفرد	مثنّ	جمع
	Singular	Dual	Plural
مذکّر غائب	رَئی	رَمَيَا	رَمَوْا
3 <sup>rd</sup> person mesculine	He threw	They both threw	They all threw
مؤٽث غائب	رَمَتْ	رَمَتَا	رَمَيْنَ
3 <sup>rd</sup> person feminine	She threw	They both threw	They all threw
مذَّكَر مخاطب	رَمَیْتَ	رَمَيْتُمَا	رَمَيْتُمْ
2 <sup>nd</sup> person masculine	You threw	They both threw	You all threw
مرنّث مخاطب	رَمَيْتِ	رَمَيْتُمَا	رَمَيْتُنَّ
2 <sup>nd</sup> person feminine	You threw	You both threw	You all threw
متكلّم First person (Masculine/Feminine)	رَمَيْتُ I threw	-	رَمَيْنَا We threw

Some verbs on the pattern of  $\tilde{\mathfrak{z}}$  are:

o run/ strive – سَعَى

to refuse – آبی

o come - أَتَى

ارَ مَی Examples on the pattern of:

"They said: 'We hear, and we disobey." (2:93)

"And even if *you come* with all signs, to those who have been given the book." (2:145)

"Whenever it shines on them *they walk* therein, and when it darkens over them they stand still." (2:20)

"And restrained himself from evil desire." (79:40)

"That was because *they disobeyed* and they exceeded the limits." (5:78)

"Go to Fira'wn, he has certainly rebelled." (20:24)

"Then when Musa *fulfilled* the term and was traveling by night with his family." (28:29)

"And when He decrees an affair." (2:117)

"Say, 'I fear the punishment of the Great Day, if *I disobey* my Fosterer." (6:15)

In  $\bar{k}$  the second radical bears kasrah ( $\overline{\phantom{k}}$ ) and therefore we observe a change in the pattern as compared to the base pattern  $\bar{k}$  in which the second radical bears fatha ( $\underline{\underline{\hspace{0.5cm}}}$ ).

Past tense conjugation of لَقِي is as follows:

	مفرد	مثنی	جمع.
	Singular	Dual	Plural
مذگر غائب	لَقِیَ	لَقِيَا	لَقُوْا
3 <sup>rd</sup> person masculine	He met	They both met	They all met
مؤنّث غائب	لَقِيَتْ	لَقِيَتَا	لَقِیْنَ
3 <sup>rd</sup> person feminine	She met	They both met	They all met
مذکّر مخاطب	لَقِیْتَ	لَقِیْتُمَا	لَقِیْتُمْ
2 <sup>nd</sup> person masculine	You met	You both met	You all met
مؤنّث مخاطب	لَقِیْتِ	لَقِیْتُمَا	لَقِيْتُنَّ
2 <sup>nd</sup> person feminine	You met	You both met	You all met
متكلّم First person (Masculine/Feminine)	لَقِیْتُ I met	-	لَقِیْنَا We met

Some other verbs which are on the pattern of j are:

To be pleased رَضِيَ

To fear - خَشِيَ

To forget - نَسيَ

Examples on the pattern of : لَقِيَ

"And when they meet those who believe." (2:14)

"When *you meet* those who do not believe, marching (against you) for war." (8:15)

"So when they reached the junction between the two (seas), *they both forgot* their fish." (18:61)

"This is your god, and the god of Moses, but *he forgot*!" (20:88)

"This day I have perfected your religion for you and completed My favor on you *and I have chosen* Al-Islam as the religion for you." (5:3)

"Allah *is pleased* with them and *they are pleased* with Him. That is for him who fears his Fosterer." (98:8)

Here  $\vec{j}$  is a hamzated weak verb as  $\vec{j}$  comes in place of  $\vec{j}$  in the middle radical and  $\vec{j}$  in the place of  $\vec{j}$  in the final radical, it however follows the pattern of  $\vec{j}$ .

Past tense conjugation of رَأَى is as follows:

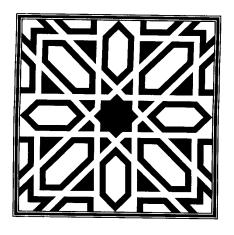
	مفرد	مثنی	جى
	Singular	Dual	Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	رَأَى He saw	رَأَيَا They both saw	رَأُوْا They all saw
مؤنّث غائب 3 <sup>rd</sup> person feminine	رَأَتْ She saw	رَأْتَا They both saw	رَأَيْنَ They all saw
مذگر مخاطب	رَأَيْتَ	رَأَيْتُمَا	رَأَيْتُمْ
2 <sup>nd</sup> person masculine	You saw	You both saw	You all saw
مؤنّث مخاطب	رَأَيْتِ	رَأَيْتُمَا	رَأَيْتُنَّ
2 <sup>nd</sup> person feminine	You saw	You both saw	You all saw
متكلم First person (Masculine/Feminine)	رَأَيْتُ I saw	-	رَأَيْنَا We saw

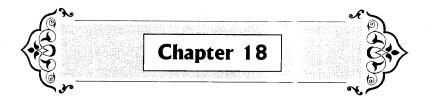
Examples on the pattern of رَأَى:

"He (Musa) said, 'O Harun! What prevented you, when you saw them going astray?" (20:92)

"Did you see him who belies religion?" (107:1)

"Say, 'Do *you see*, if this is from Allah and you do not believe in it." (46:10)





#### **DOUBLY WEAK VERB**

# الْكَفِيْفُ

In English اللَّفِيْفُ means tangled or complicated. In this chapter we will deal with verbs that have more than one weak letter (حُرُوفُ العِلَّةِ) in their formation.

# Verbs with the first and third radicals as weak letters — اللَّفِيْثُ الْمُصْرُوْقُ

They follow the same pattern as the defective verb (قرق). For example:

The past tense conjugation of ¿ is as follows:

	مُفْرَدُ	مُثَنَّىٰ	بخمْع
	Singular	Dual	Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	وَقَ He saved	وَقَيَا They both saved	وَقَوْا They all saved

مؤنّث غائب 3 <sup>rd</sup> person teminine	وَقَتْ She saved	وَقَتَا They both saved	وَقَيْنَ They all saved
مذکّر مخاطب 2 <sup>nd</sup> person masculine	وَقَيْتَ You saved	وَقَيْتُمَا You both saved	وَقَيْتُمْ You all saved
سؤنّہ مخاطب 2 <sup>nd</sup> person feminine	وَقَيْتِ You saved	وَقَيْتُمَا You both saved	وَقَيْتُنَ You all saved
تگئم First person (Masculine/Feminine)	وَقَيْتُ I saved	-	وَقَيْنَا We saved

Some verbs on the pattern of وَقَى are:

To fulfill - وَفَى

To become weak/lose strength وَنَى

To keep in mind/retain وعَى

# Verbs with the second and third radicals as weak letters – اثلَّفِينْفُ الْمُقْرُونْ

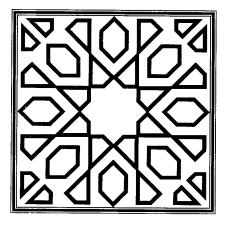
They follow the same pattern as the defective verb لَقِى. For example:

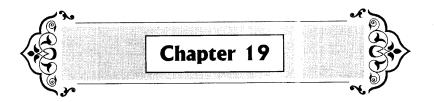
To live - حَييَ

To become strong/powerful - قَوِيَ

# Past tense conjugation of $\tilde{\mathbf{z}}$ is as follows:

	مفرد Singular	مثنّی Dual	جمع Plural
مذگر غائب 3 <sup>rd</sup> person masculine	حَيِيَ He lived	تییا They ooth lived	حَيُوْا They all lived
مؤنّث غائب 3 <sup>rd</sup> person feminine	حَيِيَتْ She lived	حَيِيتًا They both lived	حَيِيْنَ They all lived
مگر مخاطب 2 <sup>nd</sup> person masculine	حَيِيْتَ You lived	کیٹئیک You both lived	حَبِيْتُمْ You all lived
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	حَیِیْتِ You lived	حَييْتُمَا You both lived	حَيِيْثَنَّ You all lived
متكلّم First person (Masculine/Feminine)	حَيِيْتُ I lived	-	حَیِیْنَا We lived





#### THE DOUBLE LETTERED VERB

### المُضاعَفُ

In some verbs the second and third radical are identical. In such cases the second radical will have *shaddah* (<u>—</u>) on it and hence it will be pronounced twice.

Example:

Some grammarians categorize double lettered verbs as tri-literal and some as bi-literal.

Past tense conjugation of ظَنَّ is as follows:

	مفرد Singular	مثنّی Dual	جمع Plural
مذكّر غائب	ظَنَّ	ظَنَّا	ظَنُّوْا
3 <sup>rd</sup> person masculine	Не	They both	They all
5 person maseume	thought	thought	thought

مؤنّث غائب 3 <sup>rd</sup> person feminine	ظَنَّتْ She thought	ظَنَتَا They both thought	ظَنَنْنَ They all thought
دنگر مخاطب 2 <sup>nd</sup> person masculine	ظَنَنْتَ You thought	ظَنَنْتُمَا You both thought	ظَنَنْتُمْ You all thought
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	ظَنَنْتِ You thought	ظَنَنْتُمَا You both thought	ظَنَنْتُنَ You all thought
متكّم First person (Masculine/Feminine)	ظَنَنْتُ I thought	-	ظَنَنْناً We thought

In the third person feminine plural the *shaddah* (<u>—</u>) is removed and the letters will be written individually. In the remaining table this pattern is carried forward.

Some words on the pattern of ظنّ are:

#### Examples:

"Nothing *indicated* his death to them except a moving creature of the earth." (34:14)

"I will not follow your desires, (and in case I did) then indeed *I would go astray* and I would not be of those who are guided." (6:56)

"Those who do not believe and *turn cway* (people) from the way of Allah." (4:167)

"So whoever is on a *pilgrimage* (Hajj) to the house (Ka'bah) or pays a visit (Umrah)." (2:158)

"And that which she worshipped besides Allah, *had hindered* her (earlier)." (27:43)

"And we thought that mankind and jinn never speak a lie against Allah." (72:5)

"And they (too) thought as you thought that Allah will never raise anyone (to life after death)." (72:7)

"May the hands of Abu Lahab *perish*. And *may he perish*." (111:1)

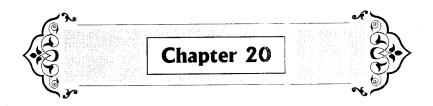
"(Such) harm and happiness did *afflict* our forefathers (too)." (7:95)

"But when We remove from him that which harmed him, he passes on as if he had not prayed to Us for the harm that had afflicted him." (10:12)

"So when he covers her she bears a light burden and *moves about* with it." (7:189)

"So when the night covered him he saw a planet." (6:76)

"And messengers about whom *We did mention* to you earlier." (4:164)



#### VERBS WITH FIXED PREPOSITIONS

# الأَفْعَالُ مَعَ حُرُوْفِ الْجَرِّ الْمُعَيَّنَة

Some verbs are found with prepositions attached to their object. Verbs with such prepositions sometimes convey different meanings. *For example:* 

means "to judge", "to fulfill", "to decree" but when it comes with the preposition عَلَى it means "to bring to an end", "to kill".

"And when *He decrees* an affair, then He says to it only, 'Be,' so it is." (2:117)

"So Musa struck him with his fist *thus killing* him." (28: 15) means "to bear witness", "to be present". When it comes with غَلَى it means "to bear witness against"/"give testimony against".

"So whoever among you is *present* in the month of (Ramadan), let him then fast." (2:185)

"They will say, We bear witness against ourselves." (6:130) ناب with or without الله means "to repent" but when it comes with غلی it means, " o accept repentance"/"to forgive".

"But whoever repents after his injustice." (5:39)

"Then Allan will turn to him (mercifully)." (5:39)

When جَاء comes without any preposition it means "to come". However, when it is used with the preposition ب it means, "to get"/"to bring".

"So when he came to him and narrated (his) narrative." (28:25)

"Say, 'Who (then) sent down the book with which Musa had come?" (6:91)

The following table shows verbs with fixed prepositions:

Verb with meaning	Preposition	Meaning with Preposition
قَالَ He said, to speak, to inspire, to indicate	لِ	He said, to speak, to inspire, to indicate
وَهَبَ To give as a gift, to grant, to bestow on, dedicate	ڵؚ	To give as a gift, to grant, to bestow on, dedicate
غَفَرَ To cover, veil	ڵؚ	To forgive, pardon
شَكَرَ To realize or acknowledge one's favour, to thank, be grateful	لِ	To realize or acknowledge one's favor, to thank, be grateful
سَجَدَ To prostrate, to be submissive	لِ	To prostrate, to be submissive
اَذِنَ To bear, perceive, respond, listen, allow, give permission	لِ	To bear, perceive, respond, listen, allow, give permission
شَهدَ	اِ	Be witness, be present
Be witness, be present	عَلَى	To bear witness, give testimony against

عَفَا	لِ/عَنْ	To forgive, to pardon
To pass over, to forgo	عَنْ	To abound
كَشَفَ To remove	عَنْ	To pull away, to remove, take off, to open up, lay open, to bare
نَهَى To forbid	عَنْ	To prevent, forbid, prohibit, restrain
ضَلَّ Err, wasted, go astray, forgets	عَنْ	To stray, disappear, gone away, failed
كَاتْ To follow	عَلَى	To recite
مَرَّ	عَلَى	To pass on, by
To pass, move, pass on	بِ	To pass with, carry
دَلَّ Indicated, showed, pointed at, guided, discovered	عَلَى	To indicate, point, show, guide, discover
قَضَی To fulfill, to judge, decide	عَلَى	To bring to an end, i.e. to kill

4.4		
قَصَّ To communicate, narrate (a story), to follow one's track	عَلَى	To communicate, narrate (a story), to follow one's track
دَخَلَ To enter	عَلَى	To enter
عَرَضَ To happen, to take place	عَلَى	To show, to set before, propound a matter.
	لِ	To offer, to present
تَابَ To seek forgiveness, to repent	اِلَى	To seek forgiveness, to repent
	عَلَى	To accept repentance, to forgive
وَصَلَ To reach a place, to arrive at, to seek friendship, to reconcile	إِلَى	To agree, to make up, to reconcile, to arrive at, to reach a place.
طَلَعَ To appear, rise, to ascend	عَلَى / عَنْ	To depart from

رَضِی To be pleased, satisfied, content, chosen, prefer	بِ / عَنْ	To be pleased
جَاءَ He came	٠,	He brought, he got
أَتَّى He came, arrived	بِ	He brought, he got, he gave
هُمَّ To interest, regard, concern, worry, care	بِ	To have in mind, intend, desire
خَرَجَ To come out	بِ	To come out, produce
أَمَرَ To command	بِ	To command
عَادَ To seek protection, take refuge	بِ	To seek protection, take refuge
ڪَفَرَ To be ungrateful, negligent, thankless	ب	To hide, to refuse, to deny, reject. To disbelieve, denied ungratefully

ذَهَبَ He went, is gone	بِ	Гоок away
	عَنْ	Is gone away, departed
رَغِبَ To long	ڣۣ	To desire, long for
	عَنْ	To have no desire,
	اِلَى	To supplicate
	عَنْ ,بِ	To prefer(one thing over another)
بَاءَ Settled, incurred, earned	اِلَى	To come back to, to return
	بِ	To bring, lead back, to bear
بَغَی To seek, wish for, desire, oppress	عَلَى	To be unjust, to oppress
ضَرَبَ To strike, to beat		With مَثَلًا : to coin a similitude, give a parable, set an example

#### Examples:

"When his Fosterer said to him (Ibrahim), 'Submit.' He replied, 'I submit before the Fosterer of the worlds." (2:131)

"And grant us mercy from Thine Own Presence; for Thou art the Grantor of bounties without measure." (3:8)

"He said, 'My fosterer! I have been unjust to myself so protectively forgive me.' So He protectively forgave him." (28:16)

"The Day their tongues and their hands and their feet will bear witness against them as to that which they used to do." (24:24)

"But when We remove from him that which harmed him." (10:12)

"Then We bring out through it fruits of every kind." (7:57)

"And enjoin that which is recognized (as good) and *forbid that* which is not recognized (as good)." (3:114)

"And that which they had fabricated will go away from them." (6:24)

"Or (did you not consider one) like him who passed over a town which had fallen down on its roofs." (2:259)

"She bears a light burden and moves about with it." (7:189)

"So when he came to him *and narrated* (his) narrative." (28:25)

"And He taught Adam all names; then He presented them (things) before the angels." (2:31)

"Allah will be pleased with them and they will be pleased with Him, that's the great achievement." (5:119)

"Allah *took away* their light and left them in darkness (so that) they do not see." (2:17)

"Then *she came* to her people carrying him (Isa)." (19:27)



### Chapter 21



#### THE IMPERFECT TENSE-I

# الْفِعْلُ الْمُضَارِعُ

### الأَفْعَالُ الصَّحِيْحَةُ - Consonant Verbs

The imperfect tense denotes both present and future tense in which an action is unfinished.

The conjugation of the imperfect tense is made by adding prefixes and suffixes to the past tense.

#### Example:

يَفْعَلُ - He does or he will do.

is as follows: يَفْعَلُ :فَعَلَ فَعَلَ غَوْمَا The imperfect tense conjugation of

	مفرد Singular	مثنّی Dual	جم Plural
مذكّر غائب	يَفْعَلُ	يَفْعَلَانِ	يَفْعَلُوْنَ
3 <sup>rd</sup> person masculine	He does/ will do	They both do/ will do	They all do/ will do

مؤنّث غائب 3 <sup>rd</sup> person feminine	تَفْعَلُ She does/ will do	تَفْعَلَانِ They both do/ will do	يَفْعَلْنَ They all do/ will do
ەذگر مخاطب 2 <sup>nd</sup> person masculine	تَفْعَلُ You do/ will do	تَفْعَلَانِ You both do/ will do	تَفْعَلُوْنَ You all do/ will do
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تَفْعَلِيْنَ You do/ will do	تَفْعَلَانِ You both do/ will do	تَفْعَلْنَ You all do/ will do
متكّم First person (Masculine/Feminine)	أَفْعَلُ I do/ will do	-	نَفْعَلُ We do/ will do

- The prefixes are ى , ت , ت , ت . These are also called the signs of
   المُضَارع
- The suffixes are "الله for duals, "غون for masculine plurals, "غون for feminine plurals and "غون for the second person feminine singular. There are no suffixes for the first person.
- The first radical of past tense i.e. 'io' will bear sukoon (<u>·</u>)
  on it.
- The second radical '€' in the imperfect tense may bear fatha
   (∠), kasrah (∠) or dammah (೨).

If the verb is on the pattern of فَعَلَ, i.e. second radical 'E' bears a fatha ( عــــ). Then the second radical of the المُضَارِع can bear:

#### a) Fatha ( $\angle$ ). For example:

Past tense verb ماضِی	Imperfect tense verb مضارع
فَتَحَ	يَفْتَحُ
He opened	He opens/ will open
جَعَلَ	يَجُعَلُ
He made	He makes/ will make
مَسَحَ	یَمْسَحُ
He wiped	He wipes/ will wipe

### b) Kasrah (\_\_). For example:

Past tense verb ماضِی	Imperfect tense verb مضارع
ضَرَبَ	يَضْرِبُ
He hit	He hits/will hit
گسَبَ	يَكْسِبُ
He earned	He earns/will earn
عَرَفَ He recognized	يَعْرِفُ He recognizes/will recognize

#### c) Dammah (2). For example:

Past tense verb	Imperfect tense verb
ماضي	مضارع
نَصَرَ	يَنْصُرُ
He helped	He helps/will help
تَرَكَ	يَثْرُكُ
He left	He leaves/ will leave
عَرَجَ	يَعْرُجُ
He ascended	He ascends/ will ascend

If the verb is on the pattern of فَعَلَ i.e. if the second radical '٤' bears kasrah ( —) then the second radical of the imperfect tense المُضَارِع can bear fatha ( —), kasrah (—)

#### Examples:

#### a) Fatha (<u></u>

Past tense verb	Imperfect tense verb
ماضي	مظارع
شيغ	يَسْمَعُ
He listened	He listens/will listen
شَرِبَ	یَشْرَبُ
He drank	He drinks/ will drink
عَلِمَ	يَعْلَمُ
He knew	He knows/ will know

### b) *Kasrah* (\_\_\_)

Past tense verb	Imperfect tense verb
ماضي	مضارع مضارع
ِ خَسِخ	بَحْسِبُ
He thought	He thinks/ will think

Verbs of the pattern of فَعِلَ will never bear dammah (\_\*) on the second radical (ح) in the imperfect tense.

lf the verb is on the pattern of فَعُلَ i.e. if the second radical bears dammah (ع) then the second radical of the imperfect tense (المُضَارع) will always bear dammah (ع). For example:

Past tense verb ماضی	Imperfect tense verb مضارع
بَعُدَ He kept away	يَبْعُدُ He keeps away/will keep away
حَسُنَ He became good	یخسنُ He becomes good/will become good
قَرُبَ He approached	يَقْرُبُ He approaches/ will approach

#### Examples of the imperfect tense:

"And Allah does what He wills." (14:27)

"Those who fulfill the agreement with Allah and do not *break* the pledge." (13:20)

"Dressed in fine and thick silk, facing each other." (44:53)

"And Dawood and Sulaiman, when *they both gave judgment* concerning the field when the people's sheep pastured therein by night." (21:78)

"And it is not lawful for them to hide that which Allah has created in their wombs." (2:228)

"Do not *shed blood (among) yourselves* and do not *drive out* your people from your houses." (2:84)

"He (Allah) replied, 'I know that which you do not know." (2:30)

"We can afflict them (too), for their sins, and set a seal on their hearts so that they would not be able to hear." (7:100)

"Then Allah sent a crow scratching the earth." (5:31)

"That was because *they used to reject* the signs of Allah *and kill the prophets* without having the right to do so." (3:112)

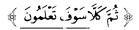
Note:

When the imperfect tense (المُضَارِع) is preceded by 'سَوْفَ' (very soon/shortly), they give the meaning of future tense to the imperfect tense. 'س' or 'سَوْفَ' are called the particles of future (حُرُوْفُ الإِسْتِقْبَالِ).

#### Examples:

"The foolish among the people will say." (2:142)

"Never, you will come to know." (102:3)



"Again, never, you will come to know." (102:4)



## Chapter 22



### THE IMPERFECT TENSE - II

# الْفِعْلُ الْمُضَارِعُ

# الْمُصَارِغُ لِلْمَهْمُوْزِ – Hamzated Verbs

When hamza, 'أ' is used as the first radical as in يَأْكُلُ :أَكَلُ أَكُلُ ; there will be no change in the conjugation and it will follow the pattern of يَفْعَلُ :فَعَلَ .

The imperfect tense conjugation of يَأْكُلُ :أَكَلُ :أَكَلُ is as follows:

	مفرد	مثنى	جمع
	Singular	Dual	Plural
مذكر غائب	يَأْكُلُ	يَأْكُلاَنِ	يَأْكُلُوْنَ
3 <sup>rd</sup> person masculine	He eats/ will eat	They both eat/will cat	They all eat/ will eat
مؤنّث غائب	تَأْكُلُ	تَأْكُلاَنِ	يَأْكُلْنَ
3 <sup>rd</sup> person feminine	She eats/ will eat	They both eat/ will cat	They all eat/ will eat

مذگر مخاطب 2 <sup>nd</sup> person masculi <sub>l</sub> e	تَأْكُلُ You eat/ will eat	تَأْكُلاَنِ You both eat/ will eat	تَأْكُلُوْنَ You all eat/ will eat
مؤنّث مخاطب 2 <sup>nd</sup> person feminii e	تَأْكُلِيْنَ You eat/ will eat	تَأْكُلاَنِ You both eat/ will eat	تَأْكُلْنَ You all eat/will eat
متكلّم First person (Masculine/Feminine)	أَنْكُلُ I eat/will eat	-	نَأْكُلُ We eat/ will eat

### Examples:

"And slay those *who enjoin* justice from among human beings." (3:21)

"And I inform you of that which you eat and that which you store in your houses." (3:49)

When hamza, 'أ' is used as the second radical as in يَسْأَلُ : سَنَّلَ there will be no change in the conjugation and it will follow the pattern of يَفْعَلُ : يَفْعَلُ .

# The imperfect tense conjugation of یَسْأَلُ:سَأَلُ:سَأَلُ عَنْ is as follows:

	مفرد Singular	مثنّی Dual	جمع Plural
مذكّر غائب	يَسْأَلُ	يَسْأَلاَنِ	يَسْأَلُوْنَ
3 <sup>rd</sup> person masculine	He asks/ will ask	They both ask/will ask	They all ask/will ask
مؤنّث غائب	تَسْأَلُ	تَسْأَلاَنِ	يَسْأَلْنَ
3 <sup>rd</sup> person feminine	She asks/ will ask	They both ask/will ask	They all ask/will ask
مذگر مخاطب	تَسْأَلُ	تَسْأَلاَنِ	تَسْأَلُوْنَ
2 <sup>nd</sup> person masculine	You ask/ will ask	You both ask/will ask	You all ask/ will ask
مؤنّث مخاطب	تَسْأَلِيْنَ	تَسْأَلاَنِ	تَسْأَلْنَ
2 <sup>nd</sup> person feminine	You ask/ will ask	You both ask/ will ask	You all ask/ will ask
متكلّم	أَسْأَلُ		نَسْأَلُ
First person (Masculine/Feminine)	I ask/will ask	-	We ask/ will ask

### Examples:

"And they ask you about the Spirit (Ruh)." (17:85)

187

"And they are not tired." (41:38)

When hamza, 'أ' is used as the third radical as in يَقْرَأُ:قَرَأُ , there will be no change in the conjugation and it will also follow the pattern of يَشْعَلُ: يَشْعَلُ:

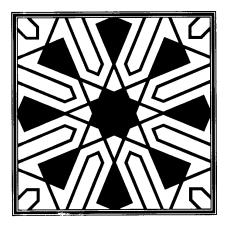
The imperfect tense conjugation of أَ:قَرَأُ:قَرَأُ: قَرَأُ: is as follows:

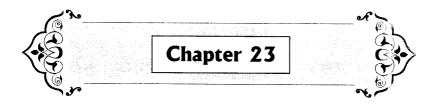
	مفرد	مثني	جمع
	Singular	Dual	Plural
مذكّر غائب	يَقْرَأُ	يَقْرَئَانِ	يَقْرَءُوْنَ
3 <sup>rd</sup> person mascuine	He reads/ will read	They both read/will read	They all read/will read
مؤنّث غائب	تَقْرَأُ	تَقْرَئَانِ	يَقْرَئْنَ
3 <sup>rd</sup> person feminine	She reads/ will read	They both read/will read	They all read/will read
مذكّر مخاطب	تَقْرَأُ	تَقْرَئاَنِ	تَقْرَءُوْنَ
2 <sup>nd</sup> person masci line	You read/ will read	You both read/will read	You all read/will read
مؤنّث مخاطب	تَقْرَئِيْنَ	تَقْرَئَانِ	تَقْرَئْنَ
2 <sup>nd</sup> person femii ine	You read/ will read	You both read/will read	You all read/will read
متكلّم	أَقْرَأُ		نَقْرَأُ
First person (Masculine/Feminine)	I read/will read	-	We read/ will read

#### Examples:

"Then ask those *who read* the book (which was revealed) before you." (10:94)

"Allah begins the creation." (30:11)





### THE IMPERFECT TENSE-III

# الْفِعْلُ الْمُضَارِعُ

# الْمُضارِعُ لِلأَفْعَالِ الْمُعْتَلَّةِ – Weak Verbs

As we have dealt with, in the past tense, there are three types of weak verbs based on the positions taken by the weak letters  $(\mathfrak{C} - \mathfrak{g}^{-1})$  in the root word  $(\mathfrak{d}\mathfrak{d}\mathfrak{d})$ . They are:

- Assimilated verb المِثَالُ
- Hollow verb الأَجْوَفُ
- ♦ Defective verb النَاقِصُ

#### :المثال - Assimilated Verb

In this kind of verb, the initial radical is weak i.e. و or or or. They come in the place of ف. The patterns will be according to the pattern فَعَلَ and there will be no change.

eomes in place of ف , the first radical, as can be seen in the following examples:

to stand – يَقِفُ : وَقَفَ to reach/arrive – يَصِلُ : وَصَلَ

نَصِفْ : وَصَفَ : وَصَفَ

. المُضَارِع is dropped in the formation of و is dropped in the formation of

The Imperfect ense conjugation of يَعِدُ : وَعَدَ is as follows:

	مفرد	مثنى	جمع
	Singular	Dual	Plural
· »	يَعِدُ	يَعِدَانِ	يَعِدُوْنَ
مـذگر غائب	Не	They both	They all
3 <sup>rd</sup> person masculine	promises/	promise/will	promise/will
	will promise	promise	promise
۳ سام	تَعِدُ	تَعِدَانِ	يَعِدْنَ
مونّث غائب	She	They both	They all
3 <sup>rd</sup> person feminine	promises/	promise/will	promise/will
	will promise	promise	promise
=	تَعِدُ	تَعِدَانِ	تَعِدُوْنَ
مذكّر مخاطب	You	You both	You all
2 <sup>nd</sup> person masculine	promise/	promise/will	promise/will
	will promise	promise	promise
	تَعِدِيْنَ	تَعِدَانِ	تَعِدْنَ
مؤتث مخاطب	You	You both	You all
2 <sup>nd</sup> person feminine	promise/	promise/will	promise/will
	will promise	promise	promise
متكلّم	أعِدُ		نَعِدُ
First person	I promise/	-	We promise/
(Masculine/Feminine)	will promise		will promise

#### Note 1:

We usually observe that the sign on the second radical in the imperfect tense is kasrah ( $\longrightarrow$ ). However, in some words the second radical may bear a jatha ( $\preceq$ ).

To grant/confer \_ يَهَبُ : وَهَبَ

To place/deliver - يَضَعُ : وَضَعَ

The imperfect tense conjugation of فَبُ : وَهُبَ is as follows:

	مفرد	مثتى	جع
	Singular	Dual	Plural
مذكّر غائب	يَهَبُ	يَهَبَانِ	يَهَبُوْنَ
3 <sup>rd</sup> person masculine	He gives/ will give	They both give/will give	They all give/will give
مؤنّث غائب	تَهَبُ	تَهَبَانِ	يَهَبْنَ
3 <sup>rd</sup> person feminine	She gives/ will give	They both give/will give	They all give/will give
مذگر مخاطب	تَهَبُ	تَهَبَانِ	تَهَبُوْنَ
2 <sup>nd</sup> person masculine	You give/ will give	You both give/will give	You all give/ will give
مؤنّث مخاطب	تَهَبِیْنَ	تَهَبَانِ	تَهَبْنَ
2 <sup>nd</sup> person feminine	You give/ will give	You both give/will give	You all give/ will give
متكلّم	أُهَبُ		نَهَبُ
First person (Masculine/Feminine)	I give/will give	-	We give/ will give

#### Note 2:

The verb وَجِلَ is an exception to the pattern of وَجِلَ. Here the و is not dropped in the formation of the مُضَارِع and the conjugation follows the consonant pattern يَوْجَلُ and will thus be

The imperfect tense conjugation of يَوْجَلُ: وَجِلَ is as follows:

	مفرد Singular	/ مثنی Dual	جمح Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	يَوْجَلُ He fears/ will fear	يَوْجَلاَنِ They both fear/ will fear	يَوْجَلُوْنَ They all fear/will fear
مؤنّث غائب 3 <sup>rd</sup> person feminine	تَوْجَلُ She fears/ will fear	تَوْجَلاَنِ They both fear/will fear	يَوْجَلْنَ They all fear/will fear
مذکّر مخاطب 2 <sup>nd</sup> person masculine	تَوْجَلُ You fear/ will fear	تَوْجَلاَنِ You both fear/ will fear	تَوْجَلُوْنَ You all fear/ will fear
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تَوْجَلِيْنَ You fear/ will fear	تَوْجَلاَنِ You both fear/will fear	تَوْجَلْنَ You all fear/ will fear
متكلّم First person (Masculine/Feminine)	أَوْجَلُ I fear/will fear	-	نَوْجَلُ We fear/ will fear

, the first radical ف Here ى Here : المِثَال المِائ

To become easy - يَيْسَرُ : يَسِرَ

To despair/lose hope یَیْئُسُ: یَئِسَ

To dry up - يَيْبَسُ: يَبِسَ

The imperfect tense conjugation of یَیْسَرُ : یَسِرَ is as follows:

	مفرد Singular	مثنی Dual	جمع Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	یَنْشُ He loses hope/will lose hope	يَيْئَسَانِ They both lose hope/ will lose hope	يَيْتُسُوْنَ They all lose hope/will lose hope
مؤنّث غائب 3 <sup>rd</sup> person feminine	تَيْئَسُ She loses hope/will lose hope	تَيْئَسَانِ They both lose hope/ will lose hope	يَيْئَسْنَ They all lose hope/will lose hope
مذگر مخاطب 2 <sup>nd</sup> person masculine	تَيْئَسُ You lose hope/will lose hope	تَيْنَسَانِ You both lose hope/ will lose hope	تَيْئَسُونَ You all lose hope/ will lose hope
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تَيْنَسِيْنَ You lose hope/ will lose hope	تَیْگَسَانِ You both lose hope/ will lose hope	تَيْئَسْنَ You all lose hope/will lose hope
متكلّم First person (Masculine/Feminine)	أَيْئَسُ I lose hope/will lose hope	-	نَیْئَسُ We lose hope/will lose hope

## : الأَجْوَف - Hollow Verb

Verbs with a weak middle radical i.e. or or are termed as hollow verbs. They come in place of '\$' the middle radical. The middle letters or or are replaced with alif, '\' for easy pronunciation.

Hollow verbs are of two types:

1. الأَجْوَفُ الوَاوِى: Here و comes in place of كرا, the middle radical, as قَوَلَ and is changed to a long *alif*, and becomes قَوَلَ.

Here the ocomes back in the formation of the imperfect tense.

The imperfect tense conjugation of يَقُوْلُ: قَالَ is as follows:

	مفرد	مثنّی	جمع
	Singular	Dual	Plural
مذگر غائب 3 <sup>rd</sup> person masculine	يَقُوْلُ He says/ will say	يَقُوْلاَنِ They both say/will say	يَقُوْلُوْنَ They all say/will say
مؤنّث غائب 3 <sup>rd</sup> person feminine	تَقُوْلُ /She says will say	تَقُوْلاَنِ They both say/will say	يَقُلْنَ They all say/ will say
مذگر مخاطب	تَقُوْلُ	تَقُوْلاَنِ	تَقُوْلُوْنَ
2 <sup>nd</sup> person	You say/	You both	You all say/
masculine	will say	say/ will say	will say

مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تَقُوْلِيْنَ You say/ will say	تَقُوْلاَنِ You both say/will say	تَقُلْنَ You all say/will say
متكلّم	أَقُوْلُ	-	نَقُوْلُ
First person	I say/ will		We say/
(Masculine/Feminine)	say		will say

In the third person and second person feminine plural, the  $_{\it 0}$  is dropped and they will become  $_{\it 0}$   $_{\it 0}$  and  $_{\it 0}$  respectively.

#### Exception:

As mentioned earlier, خَافَ is an exception to the rule. Hence it will not follow the pattern of يَقُوْلُ:

The imperfect tense conjugation of يَخَافُ: خَافَ: فَافَ: فَافُ

	مفرد Singular	مثنّی Dual	جمع Plural
مذگر غائب 3 <sup>rd</sup> person masculine	یَخَافُ He fears/ will fear	يَخَافَانِ They both fear/will fear	يَخَافُوْنَ They all fear/will fear
مؤنّث غائب 3 <sup>rd</sup> person feminine	تَخَافُ  She fears  will fear	تَخَافَانِ They both fear/will fear	يَخَفْنَ They all fear/will fear

مذکّر مخاطب 2 <sup>nd</sup> person masculine	تَخَافُ You fear/ will fear	تَخَافَانِ You both fear/will fear	تَخَافُوْنَ You all fear/ will fear
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تَخَافِیْنَ You fear/ will fear	تَخَافَانِ You both fear/will fear	تَخَفْنَ You all fear/ will fear
متكلّم First person (Masculine/Feminine)	أَخَافُ I fear/ will fear	-	نَخَافُ We fear/ will fear

Here we see that in the second person and third person feminine plural, alif, is dropped and خُ will bear fatha ( ) on it as in غَفْنَ and عَنَفْنَ and عَنَفْنَ.

2. الأَجْوَفُ اليَائِي: In this case, so comes in place of E, the middle radical, as بَيَعَ and is changed to a long alif, 'l' as بَاع . In the past perfect tense the 's' is dropped.

In the imperfect tense,  $\mathcal{L}$  comes back except for third person and second person feminine plurals.

The imperfect tense conjugation of يَبِيعُ : بَاعَ is is follows:

	مفرد Singular	مثنّی Dual	جمع Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	يَبِيْعُ He sells/ will sell	يَبِيْعَانِ They bot i sell/will sall	يَبِيْعُوْنَ They all sell/will sell
مؤنّث غائب 3 <sup>rd</sup> person feminine	تَبِيْعُ /She sells will sell	تَبِيْعَانِ They both sell/will sall	يَبِعْنَ They all sell/will sell
مذکّر مخاطب 2 <sup>nd</sup> person masculine	تَبِيْعُ /You sell will sell	تَبِيْعَانِ You both sell/will soll	تَبِيْعُوْنَ You all sell/will sell
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تَبِيْعِيْنَ /You sell will sell	تَبِيْعَانِ You both sell/will sell	تَبِعْنَ You all sell/will sell
متكلّم First person (Masculine/Feminine)	أُبِيْعُ I sell/will sell	-	ٹییٹن We sell/ will sell

 $\it Note:$  مَثَاءُ will have the imperfect tense as مَثَاءُ .

### :النَاقِصُ - Defective Verb

Verbs with j in place of the final radical ل, in the root فَعَلَ are called defective verbs.

ل comes in place of the last radical و Wl ere! النَّاقِصُ الوَّاوِي

The present in the spelling of (دَعَوَ) returns during the formation of the imperfect tense.

is as follows: يَدْعُوْ: دَعَا The imperfect ter se conjugation of

	مفرد	مثنى	جمع
	Singular	Dual	Plural
مذكّر غائب	يَدْعُوْ	يَدْعُوَانِ	يَدْعُوْنَ
3 <sup>rd</sup> person mascaline	He calls/ will call	They both call/will call	They all call/will call
مؤنّث غائب	تَدْعُوْ	تَدْعُوَانِ	يَدْعُوْنَ
3 <sup>rd</sup> person feminine	She calls/ will call	They both call/will call	They all call/will call
مذكّر مخاطب	تَدْعُوْ	تَدْعُوَانِ	تَدْعُوْنَ
2 <sup>nd</sup> person masculine	You call/ will call	You both call/will call	You all call/ will call
مؤنّث مخاطب	تَدْعِيْنَ	تَدْعُوَانِ	تَدْعُوْنَ
2 <sup>nd</sup> person feminine	You call/ will call	You both call/will call	You all call/ will call
متكلّم	أَدْعُوْ		نَدْعُوْ
First person (Masculine/Feminine)	I call/ will call	<del>-</del>	We call/will call

Note: We see the 'و' remains in the conjugation, in second person and third person feminine plurals. The third person masculine and feminine plurals are the same i.e يَدْعُوْنَ and the second person masculine and feminine plurals are the same i.e تَدْعُوْنَ .

ل comes in the place of last radical ي: النَاقِص اليَائِي

The imperfect tense conjugation of رَى : رَى is as follows:

	مفرد Singular	مثنّی Dual	جمع Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	يَرْمِیْ /He throws	يَرْمِيَانِ They both	يَرْمُوْنَ They all throw
-	will throw	throw/will throw تَرْمِيَان	/will throw
مؤنّث غائب 3 <sup>rd</sup> person feminine	تُرْبِیْ /She throws will throw	ترمین They both throw/will throw	يَرْمِيْنَ They all throw /will throw
مخاطب مذكر	تَرْمِيْ	تَرْمِيَانِ	تَرْ مُوْنَ
2 <sup>nd</sup> person masculine	You throw/ will throw	You both throw/ will throw	You all throw /will throw
مؤنّث مخاطب	تَرْمِیْنَ	تَرْمِيَانِ	تَرْمِیْنَ
2 <sup>nd</sup> person feminine	You throw/ will throw	You both throw/will throw	You all throw /will throw
متكلّم	ٲٞۯڡۣؽ		نَرْمِيْ
First person (Masculine/Feminine)	I throw/ will throw	-	We throw/ will throw

Note: The second person feminine singular and plural are the same, تَرْمِيْنَ.

is as follows: يَلْقَى : لَقِيَ is as follows:

	مفرد Singular	مثنّی Dual	جمع Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	يَلْقَى /He meets will meet	يَلْقَيَانِ They both meet/will meet	يَلْقَوْنَ They all meet/ will meet
مؤنّث غائب 3 <sup>rd</sup> person feminine	تَلْقَى /She meets will meet	تَلْقَيَانِ They both meet/will meet	يَلْقَيْنَ They all meet/ will meet
مذکّر مخاطب 2 <sup>nd</sup> person masculine	تَلْقَى /You meet will meet	تَلْقَيَانِ You both meet/will meet	تَلْقَوْنَ /You all meet will meet
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تَلْقَيْنَ /You meet will meet	تَلْقَيَانِ You both meet/will meet	تَلْقَيْنَ You all meet/ will meet
متكلّم First person (Masculine/Feminine)	أَلْقَى /I meet will meet	-	نَلْقَى /We meet will meet

The second radical bears kasrah ( $\longrightarrow$ ) here and therefore we observe a change in the pattern as compared to the base pattern in which the second radical bears fatha ( $\preceq$ ).

Here we note that the second person feminine singular and plural is the same i.e تَلْقَيْنَ .

#### Note:

in the past رَى and يَغَى fall into the pattern of رَى in the past tense conjugation. However, the imperfect tense conjugation is on the pattern of يَلْقَى: لَقِيَ

#### Examples:

تَسْعَى : سَعَى - To run/strive

To refuse يَاْتِي : أَتِي

To forbid – يَنْهَى : نَهَى

The imperfect tense conjugation of یَسْعَی : سَعَی is as follows:

	مفرد Singular	مثتی Dual	جمح. Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	یَسْعَی He strives/ will strive	يَسْعَيَانِ They both strive/will strive	يَسْعَوْنَ They all strive /will strive
مؤنّث غائب 3 <sup>rd</sup> person feminine	تَسْعَی She strives/ will strive	تَسْعَيَانِ They both strive/will strive	يَسْعَيْنَ They all strive /will strive
مذگر مخاطب 2 <sup>nd</sup> person masculine	تَسْعَی You strive/ will strive	تَسْعَيَانِ You both strive/will strive	تَسْعَوْنَ You all strive/ will strive
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تَسْعَيْنَ You strive/ will strive	تَسْعَيَانِ You both strive/ will strive	تَسْعَيْنَ You all strive/ will strive

متكلّم	ٲٞۺۼٙؽ		نَسْعَى
First person (Masculine/Feminine)	I strive/ will strive	-	We strive/ will strive

The imperfect tense conjugation of رَأَى : رَأَى : رَأَى is as follows:

	مفرد Singular	مثنّی Dual	جمع Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	یر`ی He sees/ will see	يَرَيَانِ They both see/ will see	يَرَوْنَ They all see/ will see
مؤنّث غائب 3 <sup>rd</sup> person feminine مذکر مخاطب 2 <sup>nd</sup> person masculine	تر`ی She sees/ will see تر`ی You see/ will see	تَرَيَانِ They both see/ will see تَرَيَانِ You both see/will see	يَرَيْنَ They all see/ will see تَرَوْنَ You all see/ will see
مؤنّث مخاطب 2 <sup>nd</sup> person feminine متكلّم	تَرَيْنَ You see/ will see أُر`ي	تَرَيَانِ You both see/will see	تَرَيْنَ You all see/ will see
First person (Masculine/Feminine)	ار ی ا see/ will see	-	نَر`ى We see/will see

There is an irregularity in the pattern of رَأًى : رَأًى

#### Examples:

"And those *who join* that which Allah has commanded to be joined." (13:21)

"Nor do *they adopt as their religion*, the religion of truth (Islam)." (9:29)

"Who is the god other than Allah who *could bring them* (back) to you?" (6:46)

"When *they transgressed* in (the matter of) the Sabbath." (7:163)

"Why do you not *come* to us with the angels, if you are of the truthful ones?" (15:7)

"And the day they did not keep the Sabbath, it (fish) did not *come to them*. Thus did *We test them* because they transgressed." (7:163)

## ﴿لِمَ تَعِظُونَ قَوْمًا ٱللَّهُ مُهْلِكُهُمْ ﴾

"Why do you admonish a people whom Allah would destroy." (7:164)

"Say 'I seek the protection of the Fosterer of the day break." (113:1)

"He will enter flaming fire." (111:3)

"A messenger from Allah, reading clean pages." (98:2)

"And as for him who comes to you striving hard." (80:8)

"And he fears." (80:9)

"And the Hell will be made manifest for him who sees." (79:36)

"For them therein, there will be what they will for, and more from Us." (50:35)

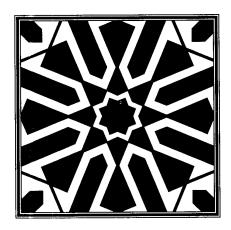
"So be patient over what *they say*, and glorify by praising your Fosterer." (50:39)

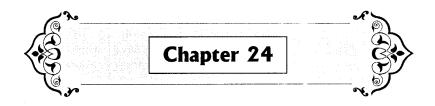
"The Day We will say to Hell, 'Are you filled?' And it will say, "Are there any more?" (50:30)

"But (He involves you in such situations) that *He may test some of you* by means of others." (47:4)

"He grants females (daughters) to whom He wills and He grants males (sons) to whom He wills." (42:49)

"And many of the partners *certainly wrong* one another." (38:24)





#### THE IMPERFECT TENSE - IV

# الْفِعْلُ الْمُضَارِعُ

# Doubly Weak Verb – النَّفِيْفِ اللَّفِيْفِ لِالْفِعْلِ اللَّفِيْف

Here we will study the imperfect tense conjugation of verbs that have more than one weak verb (الحُرُوفُ العِلَّةِ) in their formation.

Verbs with the first and third radicals as weak letters follow the same pattern as the defective verb  $(\tilde{\mathfrak{z}}, \tilde{\mathfrak{z}})$ . The  $\tilde{\mathfrak{z}}$  is dropped in the formation of the imperfect tense.

Example: يَقِيْ : وَقَى – to save

آيَقِيْ: وَقَى Imperfect tense conjugation of

	مفرد	مثني	e.
나는 이 경찰 등을 하시는 사람들은 경험을 받	Singular	Dual	Plural
مذاقر غائب	يَقِيْ	يَقِيَانِ	يَقُوْنَ
3 <sup>rd</sup> person masculine	He saves/ will save	They both save/will save	They all save/will save

209

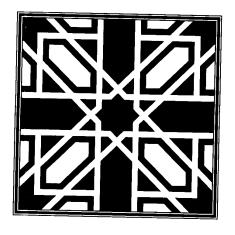
مؤنّث غائب 3 <sup>rd</sup> person feminine	تَقِيْ She saves/ will save	تَقِيَانِ They both save/will save	يَقِيْنَ They all save/will save
مذگر مخاطب 2 <sup>nd</sup> person masculine	تَقِيْ You save/ will save	تَقِيَانِ You both save/will save	تَقُوْنَ You all save/will save
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تَقِیْنَ You save/ will save	تَقِيَانِ You both save/will save	تَقِیْنَ You all save/will save
متكلّم First person (Masculine/Feminine)	أَقِيْ I save/ will save	-	نَقِيْ /We save will save

Verbs with the second and third radicals as weak letters follow the pattern of يَلْقَى: لَقِيَ

### Example:

	مفرد	مثنی	جمح
	Singular	Dual	Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	یَکْیَ He lives/ will live	یَخْییَانِ They both live/ will live	يَحُيُوْنَ They all live/ will live

مؤنّث غائب 3 <sup>rd</sup> person feminine	<del>ثَغ</del> ْیَی She lives/ will live	تَحْيَيَانِ They both live/ will live	یَخْیَیْنَ They all live/will live
مذگر مخاطب 2 <sup>nd</sup> person masculine	تَحْیَی You live/ will live	تَحْيَيَانِ You both live/ will live	تَحْيَوْنَ You all live/ will live
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تَعْيَيْنَ You live/ will live	تَحْيَيَانِ You both live/ will live	تَخْيَيْنَ You all live/ will live
متكلّم First person (Masculine/Feminine)	أَحْيَى I live/ will live	-	نَحْيَى We live/will live





## Chapter 25



#### THE IMPERFECT TENSE - V

# الْفِعْلُ الْمُصَارِعُ

# اَلْمُضَارِعُ لِلْفِعْلِ الْمُضَاعَفِ – The Double Lettered Verbs

Verbs in which the second and third radicals are identical and bear a *shaddah* ( = ) on them, will be pronounced twice. *For example:* 

To think/to suspect - يَظُنُّ : ظَنَّ

ا يَظُنُّ : ظَنَّ : ظَنَّ : طَنَّ : اللهُ Imperfect tense conjugation of

	مفرد	مثنّی	جمع
	Singular	Dual	Plural
مذكّر غائب	يَظُنُّ	يَظُنَّانِ	يَظُنُّوْنَ
3 <sup>rd</sup> person	He thinks/	They both think/	They all think/
masculine	will think	will think	will think
مؤنّث غائب	تَظُنُّ	تَظُنَّانِ	يَظْئُنَّ
3 <sup>rd</sup> person feminine	She thinks/	They both think/	They all think/
	will think	will think	will think

مذکّر مخاطب	تَظُنُّ	You both think/will think	تَظُنُّوْنَ
2 <sup>nd</sup> person	/You think		You all think/
masculine	will think		will think
مؤنّث مخاطب	تَظُنِّيْنَ	تَظُنَّانِ	تَظْنُنَّ
2 <sup>nd</sup> person	You think/	/You both think	You all think/
feminine	will think	will think	will think
متكلّم First person (Masculine/ Feminine)	أَظُنُّ I think/will think	-	نَظُنُّ We think/ will think

*Note:* Usually there is a *dammah* ( <u>-</u>) on the second radical in the conjugation of the imperfect tense. For example:

تَشُدُّ : شَدَّ – To strengthen

To pass – يَمُرُّ: مَرَّ

To touch - يَمُشُّ : مَسَّ

To make happy – يَسُرُّ: سَرَّ

تَمُنُّ : مَنَّ – To favor/gift

To lighten يَخُفُّ: خَفَّ

To intend - يَهُمُّ: هَمَّ

Sometimes the second radical may bear kasrah ( $\longrightarrow$ ) or fatha ( $\preceq$ ). Here are some examples:

To run away/escape - بَفِرُّ : فَرَّ

To stay permanently/dwell in يَقِرُّ : قَرَّ

To be cool - يَقَرُّ : قَرَّ

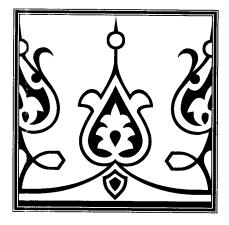
#### Examples from the Qur'an:

"And those who deny Our signs, the punishment will afflict them because they used to transgress." (6:49)

"They consider it their favor on you that they have accepted Islam." (49:17)

"And they do nothing but guess." (2:78)

"A Day when man will run away from his brother." (80:34)





### Chapter 26



### PAST CONTINUOUS

is a helping verb meaning "was/were". However, when it comes before the imperfect tense it will make it a past continuous verb.

For example:

He was doing. – كَانَ يَفْعَلُ

Past continuous conjugation of كَانَ يَفْعَلُ:

	مفرد Singular	مثنّی Dual	جمع Plural
مذكر غائب	كَانَ يَفْعَلُ	كَانَا يَفْعَلاَنِ	كَانُوْا يَفْعَلُوْنَ
3 <sup>rd</sup> person masculine	He was doing	They both were doing	They all were doing
مؤنّث غائب 3 <sup>rd</sup> person feminine	گانَتْ تَفْعَلُ She was doing	كَانَتَا تَفْعَلاَنِ They both were doing	ڪُنَّ يَفْعَلْنَ They all were doing

مذکّر مخاطب 2 <sup>nd</sup> person mascu ine	كُنْتَ تَفْعَلُ You were doing	كُنْتُمَا تَفْعَلاَنِ You both were doing	كُنْتُمْ تَفْعَلُوْنَ You all were doing
مؤنّث مخاطب 2 <sup>nd</sup> person femin ne	كُنْتِ تَفْعَلِيْنَ You were doing	كُنْتُمَا تَفْعَلاَنِ You both were doing	كُنْثَنَّ تَفْعَلْنَ You all were doing
متكلم First person (Masculine/Femin:ne)	كُنْتُ أَفْعَلُ I was doing	-	کُنّا نَفْعَلُ We were doing

The conjugation for آق is in the past tense though it is used along with the imperfect tense يَفْعَلُ.

#### Examples:

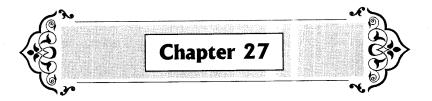
"That was because of their disobedience and they were the persons who exceeded the limits." (2:61)

"And that you fast is better for you if you know." (2:184)

"They both used to eat food." (5:75)

"And We delivered him from the town which practiced bad things." (21:74)

"And they will say, 'Had we but listened or understood, we would not have been among the inhabitants of blazing fire." (67:10)



### MOODS OF THE IMPERFECT TENSE - I

### صِيَغُ ٱلْمُضارِعِ

The imperfect tense by slight changes may be in two forms.

- ♦ The Subjunctive Mood اَلْمُنْصُوْبُ
- The Jussive Moods أَلْمُضَارِعِ الْمَجْزُومُ

When a particle such as ) (that) precedes the simple imperfect tense يَفْعَلُ (he does/ will do), it changes the case ending of the imperfect verb to fatha or nasab ( $\angle$ ). The meaning differs from what it has in its absolute case. This is the subjunctive mood of the verb. For example:

That he does/ will do. أَنْ يَّفْعَلَ

Similarly, if a particle such as إِنْ (if) precedes the simple imperfect tense يَفْعَلُ (he does/will do) it will change the case ending of the imperfect verb to sukoon or jazm (\_\_\_\_) and the meaning will differ from its absolute case. This is the jussive mood of the verb.

اِنْ يَّفْعَلْ – if he does/will do.

These two forms of the imperfect tense, the subjunctive and jussive moods can be made by slight changes to the imperfect tense verb.

### المُضارع الْمَنْصُوْبُ - The Subjunctive

The prefixed particles اَ فُرُوفُ النَّاصِبَةُ change the mood of the imperfect tense to the subjunctive. They are listed below:

ٱلحُرُوفُ النَّاصِبَةُ	Meaning
لَنْ	will never
ۗ أَنْ أَلاَّ =لاً+أَنْ	that/that not
کئ کیْلا =لا+کئ	So that/so that not
حَقَّ	Until
لِ	So that/in order to
ٳۮؘڽ۠	Therefore/then

Below is a table demonstrating, the action of (أُنُ) on the imperfect tense (رَيَّفْعَلَ):

	مفرد Singular	مثنّی Dual	جمع Plural
مذكّر غائب	أَنْ يَّفْعَلَ	أَنْ يَّفْعَلاَ	أَنْ يَّفْعَلُوْا
3 <sup>rd</sup> person masculine	that he does/will do	that they both do/ will do	that they all do/ will do
مؤنّث غائب	أَنْ تَفْعَلَ	أَنْ تَفْعَلاَ	أَنْ يَّفْعَلْنَ
3 <sup>rd</sup> person feminine	that she does/will do	that they both do/ will do	that they all do/ will do
مذكّر مخاطب	أَنْ تَفْعَلَ	أَنْ تَفْعَلاَ	أَنْ تَفْعَلُوْا
2 <sup>nd</sup> person masculine	that you do/ will do	that you both do/ will do	that you all do/ will do
مؤنّث مخاطب	أَنْ تَفْعَلِيْ	أَنْ تَفْعَلاَ	أَنْ تَفْعَلْنَ
2 <sup>nd</sup> person feminine	that you do/ will do	that you both do/ will do	that you all do/ will do
متكلّم	أَنْ أَفْعَلَ		أَنْ نَفْعَلَ
First person (Masculine/Feminine)	that I do/ will do	<del>-</del>	that we do/ will do

Points to note from the above table:

The fathah (\_\_\_) which is evident in the imperfect tense is seen only on the singular third person masculine and leminine, the singular second person masculine and on the first person singular and plural. i.e. نَفْعَلَ , لَقْعَلَ , تَفْعَلَ , يَفْعَلَ . For all other forms, the ن of duals and plurals are dropped except in the feminine plurals.

(that): أَنْ ' found in the Qur'an. Example الحروف الناصبة Examples of

"Nor should they themselves go out, unless *they commit* an open indecency." (65:1)

As 'يَأْتِينَ' is feminine plural, the 'ن' is not dropped.

"It is most hateful to Allah that you say that which you do not do." (61:3)

". أَنْ ' due to the addition of ' تَقُولُونَ ' is dropped from 'ن '

♦  $\mathring{}$   $\mathring{}$   $\mathring{}$   $\mathring{}$   $\mathring{}$  - (that not):

Example:

"Do not fear nor greeve but receive the good news of the garden which you are promised". (41:30)

•  $\downarrow + \downarrow \downarrow \downarrow - \text{ (for that)}$ :

Example:

"And I am commanded *that I should be* the first of those who submit (as Muslims)." (39:12)

لَنْ : It gives the meaning of will never and is a strong negation of the future. When لَـنْ is prefixed to the السُطَارِع, it will indicate the future tense. For example:

"Allah will never forgive them protectively." (9:80)

"You will never attain righteousness unless you spend from that which you love." (3:92)

♦ ⑤ – In order to/so that:

"That we may glorify You much." (20:33)

♦ کینگ – So that not/in order not to:

For example:

"So that the (wealth) may not become an item of circulation (only) between the rich among you." (59:7)

♦ لَكَيْلًا So that not:

"So that he does not know anything (even) after (having had) knowledge." (16:70)

+ حَتَّى → Until:

"And do not go near them till they are clean." (2:222)

"(*This is only*) *till He separates* the evil from the good." (3:179)

• پ − So that

"And cast on you love from Me, so that you might be brought up before My eye." (20:39)

"That the owners of the book may know that they do not have control on anything from the grace of Allah." (57:29) Examples:

"But if you do not do it, and you will never do it then be on your guard against the fire." (2:24)

"And we know that we can neither defeat Allah in the Earth nor can we defeat Him by flight." (72:12)

"Allah will never raise a messenger after him." (40:34)

"Say, 'None can ever protect me against Allah and I can never find besides Him, (any source of) refuge." (72:22)

"And we thought that mankind and the jinn never speak a lie against Allah." (72:5)

"Least a soul *should say,* 'My regrets on being negligent towards Allah's side.'" (39:56)

"Allah is certainly not ashamed to set forth the similitude of a fly or something above that." (2:26)

"Allah commands you that you should certainly slaughter a cow." (2:67)

"He cor mands that you serve no one but Him Alone." (12:40)

"Do not feel nor grieve but receive the good news of the garden which you are promised." (41:30)

"Thus We returned you to your mother *that* her eye *might* be cooled and (that) she might not grieve." (20:40)

"And do not go near them till they are clean." (2:222)

"And they will not enter the garden *until* the camel *passes* through he eye of the needle." (7:40)

"That A lah may separate the bad ones from the good ones." (8:37)

"That He may cut off a portion from among those who did not believe." (3:127)

"That Allah may protect you from (every) sin of yours which you (could) send in advance and which you (could) leave behind." (48:2)

"And We taught him the (art of) making coats of mail for you that they might protect you in your wars." (21:80)

"And do not make Allah, because of your oaths, a hindrance in *your righteousness* and *guarding (against evil)* and *effecting reconciliation* between human being." (2:224)

In the last example, we see that the conjunction 'وَاوِ الْعَطْف) meaning "and" carries forward the effect of the "الْحُرُوفْ النّاصِبَة"

Therefore, the following imperfect verbs joined by 'و' will be affected in the same manner as the first verb and will be in the subjunctive form.

When الْخُعَالُ الْمُعْتَلَّةُ) come before weak verbs الحُرُوف النَاصِبَة, hamzated verbs (اللَّفْعَالُ الْمَهْمُوْزَةُ) and doubled letters verbs (اللَّفْعَالُ) we will observe the same changes as in the consonant verbs, therefore, they do not need to be dealt with separately.

"He commands that you serve no one but Him Alone." (12:4()

"Do not fear nor grieve but receive the good news of the garder which you are promised." (41:30)

"Thus We returned you to your mother *that* her eye *might* be cooled and (that) she might not grieve." (20:40)

"And do not go near them till they are clean." (2:222)

"And they will not enter the garden *until* the camel *passes* through the eye of the needle." (7:40)

"That Allah may separate the bad ones from the good ones." (8:37)

"That He may cut off a portion from among those who did not believe." (3:127)

### ﴿ لِيَغْفِرَ لِكَ اللَّهُ مَا نَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأْخَرَ ﴾

"That Allah may protect you from (every) sin of yours which you (could) send in advance and which you (could) leave behind." (48:2)

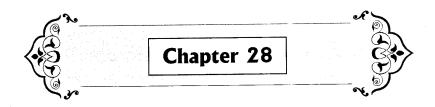
"And We taught him the (art of) making coats of mail for you that they might protect you in your wars." (21:80)

"And do not make Allah, because of your oaths, a hindrance in *your righteousness* and *guarding (against evil)* and *effecting reconciliation* between human being." (2:224)

In the last example, we see that the conjunction 'وَاوِ الْعَطْف) meaning "and" carries forward the effect of the "الحُرُوفْ النَاصِبَة" Therefore, the following imperfect verbs joined by 'و' will be affected in the same manner as the first verb and will be in the subjunctive form.

When الحُرُوف النَاصِبَة come before weak verbs (اللَّافْعَالُ الْمُعْتَلَةُ), hamzated verbs (اللَّافْعَالُ الْمَهْمُوْزَةُ) and doubled letters verbs (اللَّفْعَالُ الْمُهْمُوْزَةُ) we will observe the same changes as in the consonant verbs, therefore, they do not need to be dealt with separately.





### MOODS OF THE IMPERFECT TENSE - II

## صِيَغُ اَلْمُضارِعِ

# آلْمُضَارِعِ الْمَجْزُوْمِ - The Jussive

The prefixed particles which are called اَ فُرُوفُ اَ اَ الْحَارُونُ change the mood of the imperfect tense to the jussive where the final radical takes a *sukoon* or *jazm* ( $\mathring{}$ ). These are listed below:

اَخْرُوفُ الْجازِمَةُ	Meaning
لَمْ	Was not/did not
لمَّا	Not yet
ٳۣ۫ڹٛ	!f
لِ	Should
Ý	Do not/Should not

:إِنْ يَّفْعَلَ Table with

	مفرد Singular	مثنی Dual	جمع Plural
مذكّر غائب	إِنْ يَّفْعَلْ	إِنْ يَّفْعَلَا	إِنْ يَّفْعَلُوْا
3 <sup>rd</sup> person masculine	If he does/ will do	If they both do/ will do	If they all do/will do
مؤنّث غائب	إِنْ تَفْعَلْ	إِنْ تَفْعَلَا	إِنْ يَّفْعَلْنَ
3 <sup>rd</sup> person feminine	If she does/ will do	If they both do/ will do	If they all do/will do
مذكّر مخاطب	إِنْ تَفْعَلْ	إِنْ تَفْعَلَا	إِنْ تَفْعَلُوْا
2 <sup>nd</sup> person masculine	If you do/ will do	If you both do/ will do	If you all do/will do
مؤنّث مخاطب	إِنْ تَفْعَلِيْ	إِنْ تَفْعَلَا	إِنْ تَفْعَلْنَ
2 <sup>nd</sup> person feminine	If you do/ will do	If you both do/ will do	If you all do/will do
متكلّم	إِنْ أَفْعَلْ		إِنْ نَفْعَلْ
First person (Masculine/Feminine)	If I do/will do	-	If we do/ will do

Points to note from the above table:

The *sukoon* (\_\_\_) which is evident in the imperfect is seen only on the singular third person and second person masculine and feminine and on the first person singular and plural. i.e. يَفْعَلْ and يَفْعَلْ , تَفْعَلْ .

For all other forms, the '¿' of duals and plurals are dropped as in the subjunctive, except in the case of feminine plurals.

 $\dot{}$  – was not/did not: It is used to deny a statement. It changes the present future tense to past tense.

"We did not assign (this) name to any one before." (19:7) الله – not yet:

"And (will do so to) others (too) from among those *who have not yet joined* them." (62: 3)

"And belief has not yet entered into your hearts." (49:14)

In the above example, we see that يَدُ خُلُ of يَدُ خُلُ bears kasrah (—) on it (instead of sukoon (ـ\_). The general rule is that sukoon (\_) is changed to kasrah (—) to join the following letter.

Note: When  $\Box$  is followed by the imperfect tense it gives the meaning of not yet. When it comes before the past tense it means 'when' without any effect on the harakah  $(-\frac{s}{2})$  of the past tense.

"So when Talut departed with the forces". (2:249)

ن اِنْ: It is a conditional particle and gives the meaning of "if". It usually comes in the beginning of a conditional sentence and is followed by two imperfect verbs in the jussive case.

"If you help Allah, He will help you and make your feet firm." (47:7)

"If you wanted a decision then the decision has come to you, ard if you desist then it will be better for you." (8:19)

It can also come along with  $\sqrt{.}$  For example:

If  $+ no_1 \rightarrow if not/unless$ 

"And if You do not protectively forgive me and have mercy on me I will be of the losers." (11:47)

لِ – should: It is also called "lam of command (لاَمُ الْأَمْنِ)". We will deal with this in detail in the imperative form.

"Let him who has abundance spend out of his abundance, and one who has his provision straitened on him, let him spend from that which Allah has given to him." (65:7)

 $\vec{\lambda}$ : This is the particle of <u>prohibition</u> and is also called أَلْ التَّاهِيَة  $\vec{\lambda}$ . It is used with the second person imperfect tense to give a negative command.

"And do not say for those who are slain in the way of Allah (that they are) dead." (2:154)

"And do not make Allah, because of your oaths, a hindrance in your righteousness and guarding (against evil) and effecting reconciliation between human beings." (2:224)

There is one more  $\tilde{\mathbb{Y}}$  named  $\tilde{\mathbb{Y}}$ , which is used for negation and means "no". This  $\tilde{\mathbb{Y}}$  will have no effect on the verb that follows it. It is just used as a statement.

"Allah will not catch you for what is vain in your oaths." (2:225)

"They cannot travel in the land." (2:273)

"Allah does not task a soul but (to the extent of) that which He has given it." (65:7)

"Say, 'No one in the skies and the Earth knows the unseen except Allah." (27:65)

### اللَّا فْعَالُ الْمُعْتَلَّةُ - WEAK VERBS

Assimilated verbs on the pattern of يَسِرَ and يَسِرَ and hamzated verbs will change when prefixed with خُرُوفْ الجَازِمَة with the same effect as that of the basic consonant pattern فَعَلَ.

Hollow verbs on the pattern of قَالَ and بَاعَ will undergo the following change:

	مفرد Singular	مثنّی Dual	جح Plural
دذگر غائب 3 <sup>rd</sup> person masculine	لَمْ يَقُلْ He did not say	لَمْ يَقُوْلَا They both did not say	لَمْ يَقُوْلُوْا They all did not say
مؤنّث غائب 3 <sup>rd</sup> person feminine	لَمْ تَقُلْ She did not say	لَمْ تَقُوْلَا They both did not say	لَمْ يَقُلْنَ They all did not say
مذگر مخاطب 2 <sup>nd</sup> person masculine	لَمْ تَقُلْ You did not say	لَمْ تَقُوْلَا You both did not say	لَمْ تَقُوْلُوْ ا You all did not say
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	لَمْ تَقُوْلِيْ You did not say	لَمْ تَقُوْلَا You both did not say	لَمْ تَقُلْنَ You all did not say
متكلّم First person (Masculine/Feminine)	لَمْ أَقُلْ I did not say	-	لَمْ نَقُلْ We did not say

: لَمْ يَبِعْ Table for

	مفرد Singular	مٹتی Dual	جمع Plural
مذگر غائب 3 <sup>rd</sup> person masculine	لَمْ يَبِعْ He did not sell	لَمْ يَبِيْعَا They both did not sell	لَمْ يَبِيْعُوْا They all did not sell
مؤنّث غائب 3 <sup>rd</sup> person feminine	لَمْ تَبِعْ She did not sell	لَمْ تَبِيْعَا They both did not sell	لَمْ يَبِعْنَ They all did not sell
مذگر مخاطب 2 <sup>nd</sup> person masculine	لَمْ تَبِعْ You did not sell	لَمْ تَبِيْعَا You both did not sell	لَمْ تَبِيْعُوْا You all did not sell
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	لَمْ تَبِيْعِیْ You did not sell	لَمْ تَبِيْعَا You both did not sell	لَمْ تَبِعْنَ You all did not sell
متكلّم First person (Masculine/Feminine)	لَمْ تَبِعْ I did not sell	-	لَمْ نَبِعْ We did not sell

In the table above we see that '9' and '3' are dropped in the third person masculine and feminine singular, second person masculine and first person singular and plural because the last letter is made sakin (2). Two sukoons cannot appear together, and therefore, the weak letter is dropped. The remaining pattern however will have the '9' and the '3' respectively in the conjugation.

Defective verbs on the pattern of رَى , دَعًا will have the following changes in their conjugation when prefixed with الحُرُوفُ الجَازِمَة

:لَمْ يَدْعُ Table for

	مفرد Singular	مثنّی Dual	جمع Plural
منکّر غائب 3 <sup>rd</sup> person masculine	لَمْ يَدْعُ He did not call	لَمْ يَدْعُوَا They both did not call	لَمْ يَدْعُوْا They all did not call
مؤنّث غائب 3 <sup>rd</sup> person feminine	لَمْ تَدْعُ She did not call	لَمْ تَدْعُوَا They both did not call	لَمْ يَدْعُوْنَ They all did not call
مذگر مخاطب 2 <sup>nd</sup> person masculine	لَمْ تَدْعُ You did not call	لَمْ تَدْعُوَا You both did not call	لَمْ تَدْعُوْا You all did not call
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	لَمْ تَدْعِیْ You did not call	لَمْ تَدْعُوَا You both did not call	لَمْ تَدْعُوْنَ You all did not call
متكلّم First person (Masculine/Feminine)	لَمْ أَدْعُ I did not call	-	لَمْ نَدْعُ We did not call

: لَمْ يَرْمِ Table for

	مفرد Singular	مثنّی Dual	جمع Plural
مذگر غائب 3 <sup>rd</sup> person masculine	لَمْ يَرْمِ He did not throw	لَمْ يَرْمِيَا They both did not throw	لَمْ يَرْمُوْا They all did not throw
مؤنّث غائب 3 <sup>rd</sup> person feminine	لَمْ تَرْمِ She did not throw	لَمْ تَرْمِيَا They both did not throw	لَمْ يَرْمِيْنَ They all did not throw
مذکّر مخاطب 2 <sup>nd</sup> person masculine	لَمْ تَوْمِ You did not throw	لَمْ تَرْمِيَا You both did not throw	لَمْ تَرْمُوْا You all did not throw
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	لَمْ تَرْمِیْ You did not throw	لَمْ تَرْمِیَا You both did not throw	لَمْ تَرْمِیْنَ You all did not throw
متكلّم First person (Masculine/Feminine)	لَمْ أَرْمِ did not throw		لَمْ نَرْمِ e did not throw

: لَمْ يَلْقَ Table for

	مفرد Singular	مثنّی Dual	جمع Plural
مذكّر غائب	لَمْ يَلْقَ	لَمْ يَلْقَيَا	لَمْ يَلْقَوْا
3 <sup>rd</sup> person masculine	He did not meet	They both did not meet	They all did not meet
مؤنّث غائب	لَمْ تَلْقَ	لَمْ تَلْقَيَا	لَمْ يَلْقَيْنَ
3 <sup>rd</sup> person feminine	She did not meet	They both did not meet	They all did not meet
مذكّر مخاطب	لَمْ تَلْقَ	لَمْ تَلْقَيَا	لَمْ تَلْقَوْا
2 <sup>nd</sup> person masculine	You did not meet	You both did not meet	You all did not meet
مؤنّث مخاطب	لَمْ تَلْقَيْ	لَمْ تَلْقَيَا	لَمْ تَلْقَيْنَ
2 <sup>nd</sup> person feminine	You did not meet	You both did not meet	You all did not meet
متكلّم	لَمْ أَلْقَ		لَمْ نَلْقَ
First person	I did not	-	We did not
(Masculine/Feminine)	meet		meet

In the hollow verbs, we see that '3' and '3' are dropped in the third person masculine and feminine singular, the second person masculine and in the first person singular and plural. The remaining pattern will have the '3' and the '3' respectively in the conjugation.

Double lettered verb (المُضَاعَفُ): The change in pattern is as follows:

Table of لَمْ يَظْنُنْ : ظَنَّ (when it is written separately):

	مفرد Singular	مثنّی Dual	جمع Plural
مذگر غائب 3 <sup>rd</sup> person masculine	لَمْ يَظْئُنْ He did not think	لَهْ يَظُنَّا They both did not think	لَمْ يَظُنُّوْا They all did not think
مؤنّث غائب 3 <sup>rd</sup> person feminine	لَمْ تَظْنُنْ She did not think	لَّهُ تَظُنَّا They both did not think	لَمْ يَظْئُنَّ They all did not think
مذکّر مخاطب 2 <sup>nd</sup> person masculine	لَمْ تَظُنُنْ You did not think	لَّهٖ تَظُنَّا You both did not think	لَمْ تَظُنُّوْا You all did not think
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	لَمْ تَظُنِّى You did not think	لَهُ تَظُنَّا You both did not think	لَمْ تَظْنُنَّ You all did not think
متكلّم First person (Masculine/Feminine)	لَمْ أَظْنُنْ I did not think	-	لَمْ نَظْئُنْ We did not think

Here the *shaddah* (<u>—</u>) is opened in the third person masculine and the feminine singular and in the second person singular and first person verbs.

Examples:

"But if you do not do it, then take notice of war from Allah and His Messenger; and if you repent (or go back to the affair of loan), then for you is the principal of your amount." (2:279)

"But if you do not do it, and you will never do it, then be on your guard against the fire." (2:24)

"While Allah has not yet known (marked out) those who strive (in His way) from among you and known (marked out) those who are patient?" (3:142)

"If a wound has afflicted you, then a similar wound has afflicted the (other) people." (3:140)

"So if you turn back, then I have conveyed to you that with which I was sent to you." (11:57)

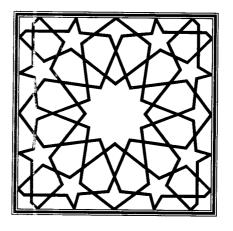
"And they will call out, 'O Malik (Angel incharge of Hell)! Let your Fosterer *make an end of us.*' He will say, 'You certainly have to stay (here).'" (43:77)

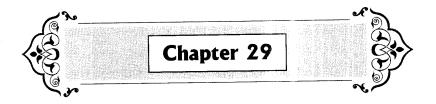
"But do not go near this tree, because you will become one of those who are unjust." (2:35)

"You do not associate with Me anything (as partner), and clean My house for those who walk around (it)." (22: 26)

"Then do not say (even), "Uff," to them nor scold them, but speak to them in words of honor." (17:23)

"And if You do not protectively forgive me and have mercy on me I will be of the losers." (11:47)





### THE IMPERATIVE VERB

### الفِعْلُ الأَمْرُ

### الأَمْرُ لِلْمُخَاطَبِ – Direct Command

The imperative is the command form of a verb. The imperative is of two kinds:

- الأَمْرُ لِلْمُخَاطِبِ − Direct command ♦
- الأَمْرُ لِلْغَائِبِ وَ المُتَكَلَّمِ Indirect command •

is the "direct command" which is given to the second person.

#### Example:

Sometimes the command is given to the third and to the first person. In such case it is known as Indirect Command, الأَمْر لِلْغَائِبِ و المُتَكَلِّمِ.

#### Example:

He should hit لِ يَضْرِبُ – He should help – لِ اَنْصُرْ – I should drink.

### الأَمْرُ لِلْمُخَاطَبِ – Direct command

As we have said earlier الأَمْرُ لِلْمُخَاطَب is formed from the imperfect second person masculine and feminine. Now let us observe how the second person imperfect tense is changed to the imperative form of the verb.

	مفرد	مغنی	جي
	Singular	Dual	Plural
مذکّر مخاطب	تَفْعَلُ	تَفْعَلاَنِ	تَفْعَلُوْنَ
2 <sup>nd</sup> person	You do/ will	You both do/	You all do/
masculine	do	will do	will do
مؤنّث مخاطب	تَفْعَلِيْنَ	تَفْعَلاَنِ	تَفْعَلْنَ
2 <sup>nd</sup> person	You do/ will	You both do/	You all do/
feminine	do	will do	will do

#### Step 1:

From the above المُـضَارِع table, remove the sign of the second person imperfect tense "تَ" as can be seen from the table below:

	مفرد Singular	مثنّی Dual	جمع Plural
مذکّر مخاطب 2 <sup>nd</sup> person masculine	فْعَلُ	فْعَلَانِ	فْعَلُوْنَ
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	فْعَلِيْنَ	فْعَلَانِ	فْعَلْنَ

#### Step 2:

Add hamza, in the place of  $\circlearrowleft$ . If the second radical of the imperfect tense bears fatha ( $\checkmark$ ), or kasrah ( $\checkmark$ ) then the prefixed hamza ( $\$ ) will get kasrah ( $\checkmark$ ). If the second radical bears dammah ( $\checkmark$ ) then the prefixed alif, ( $\$ ) will also bear dammah ( $\checkmark$ ). Note that there will never be fatha ( $\checkmark$ ) on the prefix hamza, of command ( $\checkmark$ ).

	مفرد Singular	مثنّی Dual	جم Plural
مذکّر مخاطب 2 <sup>nd</sup> person masculine	ٳۣڡ۠ٛۼؘۘڶ	ٳۣڣ۠ۼؘڵڒڹ	إِفْعَلُوْنَ
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	ٳڣ۠ۼڶؚؽڹ	ۣڣ۠عؘڵٳڹ	ٳڣ۠ۼۘڶڹؘ

This prefixed hamza is called hamzatul was! (هَمْرَةُ الْوَصل), the hamza of joining. Though present in the script, it is not read. It joins the preceding word with the succeeding word.

Step 3:

The last letter of the masculine singular will bear sukoon ( $\stackrel{\bullet}{-}$ ) on it. All other nun's ( $\stackrel{\circ}{\cup}$ ) are dropped except that of feminine plural. Therefore, the command form, a will be as below:

	مفرد	مثق	جمع
	Singular	Dual	Plural
مذکّر مخاطب	اٍفْعَلْ	إِفْعَلاً	إِفْعَلُوْ ا
2 <sup>nd</sup> person masculine	Do	Do (you both)	Do (you all)
مؤنّث مخاطب	ٳۣڡٚٛۼٙڸۣ۫	إِفْعَلاَ	اِفْعَلْنَ
2 <sup>nd</sup> person feminine	Do	Do (you both)	Do (you all)

### Imperative form of فَتَحَ :

	مفرد	مثتی	جمع
	Singular	Dual	Plural
ەذگر مخاطب	اٍفْتَحْ	إِفْتَحَا	إِفْتَحُوْ ا
2 <sup>nd</sup> person masculine	Open	Open (you both)	Open (you all)
مؤنّث مخاطب	اٍفْتَحِيْ	إِفْتَحَا	اٍفْتَحْنَ
2 <sup>nd</sup> person feminine	Open	Open (you both)	Open (you all)

### : ضَرَبَ Imperative form of

	مفرد Singular	مثنّی Dual	جمع Plural
مذكّر مخاطب	ٳۻ۠ڔۣٮ۠	إِضْرِبَا	إِضْرِبُوْا
2 <sup>nd</sup> person masculine	Strike	Strike (you both)	Strike (you all)
مؤنّث مخاطب	ٳۻ۠ڔۣۑ	إِضْرِبَا	إِضْرِبْنَ
2 <sup>nd</sup> person feminine	Strike	Strike (you both)	Strike (you all)

### : نَصَرَ Imperative form of

	مفرد Singular	مثنّی Dual	جمع Plural
مذگر مخاطب	أُنْصُرْ	أُنْصُرَا	أُنْصُرُوْا
2 <sup>nd</sup> person masculine	Help	Help (you both)	Help (you all)
مؤنّث مخاطب	أُنْصُرِيْ	أُنْصُرَا	أُنْصُرْنَ
2 <sup>nd</sup> person feminine	Help	Help (you both)	Help (you all)

#### Examples:

"And that *you should serve Me*, this is the straight path." (36:61)

"Strike with your foot, this (water which thereby gushes out, is for a) cool bath and a drink." (38:42)

"We said: 'Strike the (porous) rock with your staff." (2:60)

"And when We (Allah) said to the angels, 'Bow down before Adam,'" (2:34)

"We said: 'O Adam! You and your wife, dwell in the garden.'" (2:35)

"We said: 'Go down, some of you will be the enemies of others." (2:36)

"So remember Me I will remember you and be grateful to Me and do not be ungrateful to Me." (2:152)

"So do what you are ordered to do." (2:68)

"But if they fight with you then slay them." (2:191)

"Both go to Fir'awn, he has certainly rebelled." (20:43)

"So enter among My servants." (89:29)

"And pardon us, and protectively forgive us, and have mercy on us, You are our Guardian so help us against the people who are infidels." (2:286)

#### IMPERATIVE FORM OF HAMZATED VERBS:

#### First Radical Hamza:

The imperative is formed by removing the sign of the imperfect tense, "ت". The first radical hamza of the word will also be dropped. No prefix (hamza) is used to make the الأَمْنُ of such verbs.

:أَكَلَ The imperative form of

	مفرد Singular	مثنّی Dual	جمع Plural
مذكّر مخاطب	کُلْ	ŚŚ	كُلُوْا
2 <sup>nd</sup> person masculine	Eat	Eat(you both)	Eat (you all)
مؤنّث مخاطب	كُلِيْ	ŚŚ	كُلْنَ
2 <sup>nd</sup> person feminine	Eat	Eat (you both)	Eat (you all)

"Then eat and drink and cool (your) eye." (19:26)

"Take clms from their wealth, through which you may clean them and purify them." (9:103)

"And ect from it freely (from) wherever you will." (2:35)

"Hold with strength that which We have given you and listen." (2:93)

Some hamzated verbs however deviate from their pattern and take the *hamzatul wasl* 'هَمْرَةُ الْوَصل' in the imperative form.

: أَذِنَ The imperative form of

	مفرد	مثنّی	جمع
	Singular	Dual	Plural
مذگر مخاطب	اِئْذَنْ	اٍقْذَناً	إِثْذَنُوْا
2 <sup>nd</sup> person masculine	Permit	Permit(you both)	Permit (you all)
مؤنّث مخاطب	اِئْذَنِيْ	اٍثُذَناً	إِئْذَنَّ
2 <sup>nd</sup> person feminine	Permit	Permit(you both)	Permit (you all)

#### Second Radical Hamza:

: سَأَلَ The imperative form of

	مفرد Singular	مثنی Dual	جمع. Plural
مذكر مخاطب	سَلْ/إِسْأَلْ	سَلاً/إِسْأَلاَ	سَلُوْا/إِسْأَلُوْا
2 <sup>nd</sup> person masculine	Ask	Ask (you both)	Ask (you all)
مؤنّث مخاطب	سَلِيْ /إِسْأَلِيْ	سَلاً/إِسْأَلاَ	سَلْنَ/إِسْأَلْنَ
2 <sup>nd</sup> person feminine	Ask	Ask (you both)	Ask (you all)

The pattern for سَأَلَ can be made with or without hamzatul wasl 'سَأَلُ as shown in the table above.

"Ask the children of Israel, how many clear signs did We give them." (2:211)

"And inquire in the city in which we were." (12:82)

#### Third Rdical Hamza:

: قَرَأً The imperative form of

	مفرد Singular	مثنی Dual	جمع Plural
مذكّر مخاطب	ٳڨ۠ۯٲ	إِقْرَءَا	اِقْرَءُوْ
2 <sup>nd</sup> person masculine	Read	Read(you both)	Read (you all)
مؤنّث مخاطب	ٳڠ۠ڗؽؚ	إِقْرَءَا	ٳڨ۠ۯئ۫ڹؘ
2 <sup>nd</sup> person feminine	Read	Read(you both)	Read (you all)

## ﴿ أَقُرَأُ بِٱسْمِ رَبِّكَ ٱلَّذِي خَلَقَ ﴾

"Recite in the name of your Fosterer Who created." (96:1)

#### IMPERATIVE FORM OF WEAK VERBS:

(المِثَالُ اليَاثِي - المِثَالُ الوَاوِي) ى or و First radical

In و where the first radical is , the sign of the imperfect tense "تَ" is removed and the imperative is formed without hamzatul was!.

The imperative form of وَعَدَ :

	مفرد Singular	مثنّی Dual	جمع Plural
مذکّر مخاطب 2 <sup>nd</sup> person masculine	عِدْ Promise	عِدَا Promise (you both)	عِدُوْا Promise (you all)
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	عِدِیْ Promise	عِدَا Promise (you both)	عِدْنَ Promise (you all)

In مِثَالَ يَاتَى the first radical is هِمَ the imperative is formed by removing the sign of the imperfect tense "ت" and by adding the hamzatul wasl 'هَمْرَةُ الْوَصِل'.

#### : يَئِسَ The imperative form of

	مفرد	مثتی	جمع
	Singular	Dual	Plural
مذکّر مخاطب	اٍیْئَسْ	إِيْنَّسَا	إِنْتَسْنُوْا
2 <sup>nd</sup> person masculine	Grieve	Grieve (you both)	Grieve (you all)
مؤنّث مخاطب	اِیْئَسِیْ	إِيْتُسَا	اٍیْتَسْنَ
2 <sup>nd</sup> person feminine	Grieve	Grieve (you both)	Grieve (you all)

(الأَجْوَفُ اليَائِي - الأَجْوَفُ الوَاوِي) Hollow Verbs

Here the imperative is formed without *hamzatul wasl* هَمْزَةُ الْوَصل and by removing the sign of the imperfect tense, "تّ."

: قَالَ The imperative form of

	مفرد	مثنی	جمع
	Singular	Dual	Plural
مذکّر مخاطب	قُلْ	قُوْلَا	قُوْلُوْا
2 <sup>nd</sup> person masculine	Say	Say (you both)	Say (you all)
مؤنّث مخاطب	قُوْلِيْ	قُوْلَا	قُلْنَ
2 <sup>nd</sup> person feminine	Say	Say (you both)	Say (you all)

### The imperative form of : بَاعَ

	مفرد	مثتی	جم
	Singular	Dùal	Plural
مذکّر مخاطب	يع	بِیْعَا	بِیْعُوْ ا
2 <sup>nd</sup> person masculine	Sell	Sell (you both)	Sell (you all)
مؤنّث مخاطب	بِيْعِيْ	بِیْعَا	بِعْنَ
2 <sup>nd</sup> person feminine	Sell	Sell (you both)	Sell (you all)

(النَاقِصُ اليَائِي - النَاقِصُ الوَاوِي) Defective Verbs:

Here the sign of the imperfect tense, "ت" is removed and hamzatul wasl 'هَمْزَةُ الْوَصل' is prefixed to the مُضَارِع. The weak letters of the verb will be dropped in the masculine and feminine singular.

#### : دَعَا The imperative form of

	مفرد	مثنی	جمع
	Singular	Dual	Plural
مذکّر مخاطب	أُدْعُ	أُدْعُوَا	أُدْعُوْا
2 <sup>nd</sup> person masculine	Call	(Call (you both)	(Call (you all)
مؤنّث مخاطب	أُدْعِيْ	أُدْعُوَا	أُدْعُوْنَ
2 <sup>nd</sup> person feminine	Call	(You both)	(Call (you all)

### The imperative from of زَمَى:

	مفرد	مثنی	جمع
	Singular	Dual	Plural
مذکّر مخاطب	إِرْمِ	إِرْمِيَا	إِرْمُوْا
2 <sup>nd</sup> person masculine	Throw	Throw(you both)	Throw (you all)
مؤنّث مخاطب	ٳؚۯڡۣ۠	إِرْمِيَا	إِرْمِيْنَ
2 <sup>nd</sup> person feminine	Throw	Throw(you both)	Throw (you all)

### The imperative form of لَقِيَ:

	مفرد	مثتی	جمع
	Singular	Dual	Plural
مذکّر مخاطب	اٍِلْقَ	إِلْقَيَا	إِلْقَوْ ا
2 <sup>nd</sup> person masculine	Meet	Meet (you both:	Meet (you all)
مؤنّث مخاطب	إِلْقَيْ	إِلْقَيَا	إِلْقَيْنَ
2 <sup>nd</sup> person feminine	Meet	Meet (you both)	Meet (you all)

### The imperative form of رَأَى:

	مفرد	مثنّی	جمع
	Singular	Dual	Plural
ذگر مخاطب	ز	رَيَا	رَوْ ا
2 <sup>nd</sup> person masculine	See	See (you both)	See (you all)
، ؤنّث مخاطب	رَيْ	رَيَا	رَيْنَ
2 <sup>nd</sup> person feminine	See	See (you both)	See (you all)

Because أَى is a hamzated weak verb it has irregularity in its pattern. Examples:

"Eat and feed your cattle." (20:54)

"Say: 'Bring the Torah and read it, if you are truthful." (3:93)

"Invite to the way of your Fosterer with wisdom." (16:125)

"Be patient, and your patience is not (due to anything) but by (the help of) Allah." (16:127)

"Read that which is communicated to you of the Book." (29:45)

"And pardon us, and protectively forgive us. (2:286)

"Return to your Fosterer pleased and pleasing (Him)." (89:28)

#### IMPERATIVE FORM OF DOUBLY WEAK VERB:

Here the imperative if formed by dropping the weak letter  $\omega$  and the sign of the imperfect tense " $\tilde{\omega}$ ".

The imperative form of وَقَى:

	مفرد	م <del>ث</del> نّی	جمع
	Singular	Dual	Plural
مذکّر مخاطب	ْقِ	قِیَا	قُوْ ا
2 <sup>nd</sup> person masculine	Save	Save(you both)	Save (you all)
مؤنّث مخاطب	قِ	قِیا	قِیْنَ
2 <sup>nd</sup> person feminine	Save	Save(you both)	Save (you all)

## ﴿ رَبِّنَآ ءَالِنَا فِي ٱلدُّنْكَ حَسَنَةً وَفِي ٱلْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴾

"Our Fosterer! Give us good in this world and good in the hereafter and save us from the punishment of fire." (2:201)

#### IMPERATIVE FORM OF DOUBLED VERBS:

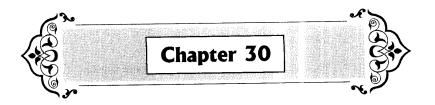
The imperative is made by prefixing hamzatul wasl 'هَمْزَةُ الْوَصل' after dropping the sign of the imperfect tense, "تَ".

: غَضَّ The imperative from:

	مفرد Singular	مثنّی Dual	جم Plural
مذگر مخاطب 2 <sup>nd</sup> person masculine	أُغْضُضْ Lower your voice/eyes	أُغْضُضَا Lower (you both) your voice/eyes	أُغْضُضُوْا Lower (you all) your voice/eyes
مؤنّث مخاصب 2 <sup>nd</sup> person feminine	أُغْضُضِيْ Lower your voice/eyes	أُغْضُضَا Lower (you both) your voice/eyes	أُغْضُضْنَ Lower (you all) your voice/eyes

## ﴿ وَٱقْصِدْ فِي مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ﴾

"And be moderate in your walk and *lower* your voice." (31:19)



#### THE IMPERATIVE VERB - II

# اً لُّفِعَلُ الأَمْرُ الأَمْرُ لِلْغَائِبِ و المُتَكَلَّم – Indirect Command

The indirect command 'الأَمْرُ لِلْغَائِبِ وَالمُتَكَلَّمِ ' is given to the third and first person imperfect tense. This is done by adding prefix "لِ" of the jussive to the third and first person imperfect tense. It is called *lam* of command (لَامُ الأَمْرِ).

	مفرد Singular	مثنّی Dual	جمع Plural
مذكّر غائب	لِيَفْعَلْ	لِيَفْعَلا	لِيَفْعَلُوْا
3 <sup>rd</sup> person masculine	He should do	They both should do	They all should do
مؤنّث غائب	لِتَفْعَلْ	لِتَفْعَلاَ	لِيَفْعَلْنَ
3 <sup>rd</sup> person feminine	She should do	They both should do	They all should do
متكلّم	لِأَفْعَلْ		لِنَفْعَلْ
First person (Masculine/Feminine)	بِ عص I should do	-	We should do

When lam of command " $\bigcup$ " is prefixed to the imperfect tense, the last letter of the third person singular and first person singular and plural will bear a *sukoon* ( $\stackrel{\circ}{}$ ).

The '¿' of the dual and plurals are dropped except for third person feminine plural.

Example:

"And they will call out, 'O Malik (Angel incharge of Hell)! Let your Fosterer *make an end* of us.' He will say, 'You certainly have to stay (here)." (43:77)

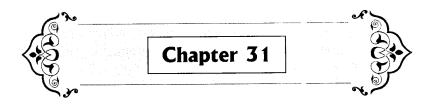
**Note:** When *lam* of command " $\bigcup$ " is preceded by a  $\bigcup$  or a  $\bigcup$ , the *kasrah* ( $\bigcup$ ) of the  $\bigcup$  is changed to *sukoon* ( $\bigcup$ ). *Examples:* 

"So let them serve the Fosterer of this house (Ka'bah)." (106:3)

"Then write it down and let a writer write it down between you with fairness." (2:282)

"Then let his guardian dictate with fairness." (2:282)

"The Beneficent (Allah) allows to stretch for him." (19:75)



#### TRANSITIVE AND INTRANSITIVE VERB

# اَلْفِعْلُ الْمُتَعَدِّيْ وَاللازِم

Verbs are of two types:

- اَلْفِعْلُ اللاَّزِمُ Intransitive verb ♦
- لَّافِعْلُ الْمُتَعَدِّيْ − Transitive verb الْفِعْلُ الْمُتَعَدِّيْ

## أَلْفِعْلُ اللَّازِمُ – I. INTRANSITIVE VERB

When an intransitive verb is used in a sentence, there is no need of an object. The verb along with the subject gives complete meaning to the sentence.

#### Example:

"And you used to laugh at (some) of them." (23:110)

"And they came to their father at night fall, weeping." (12:16)

### اَلْفِعْلُ الْمُتَعَدِّيْ – Z. TRANSITIVE VERB

A transitive verb will always need an object. When a transitive verb is used in a sentence it will have a subject as well as an object to give complete sense to a sentence.

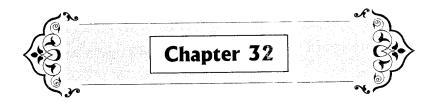
Example:

"And Dawood killed Jalut." (2:251)

"Allah *sets forth* an example for those who do not believe." (66:10)

Sometimes transitive verbs need more than one object.

"Who made the Earth a spreading for you." (2:22)



#### THE PAST PASSIVE VERB

## أُ غِعْلُ الْمَاضِي الْمَجْهُوْلُ

The known verb اَلْفِعْلُ الْمَعْرُوْفُ is the active voice of the verb. Here the subject is known, i.e. the doer of the verb is specified. We have discussed these kinds of verbs in all the preceding chapters on the pattern of فَعُلَ, فَعِلَ, فَعَلَ .

#### Example:

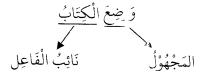
"That Allah is displeased with them and they will stay in the punishment." (5:80)

"Until when *he reached* the setting place of the sun (West)." (18:86)

The passive voice of the verb is called الفِعْلُ المَجْهُوْلُ (unknown). The subject is unknown i.e the doer is not specified. The passive verb is usually formed from a transitive verb (اَلْفِعْلُ الْمُتَعَدِّىُ).

It has two components – the passive verb and the object. As the subject has two components – the passive verb and the object. As the subject i.e is not present, the object will take the *harakah* of the subject i.e dammah (گائِبُ الْفَاعِل and is called the deputy of subject.

Example:



"And the records (of deeds) will be placed." (18:49)

The passive verb :s formed by changing the *harakah* of active participle فَعِلَ , فَعِلَ , فَعِلَ , فَعِلَ . The change is standard for all verbs and is characterized by *dammah* (ع) on the first radical and *kasrah* (—) on the second radical.

## الصحييخ - Passive Verb of Consonants

: رُفِعَ Table of

	مفرد	مثنى	جمع
	Singular	Dual	Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	رُفِعَ He was raised	رُفِعَا They two were raised	رُفِعُوْا They all were raised
مؤنّث غائب 3 <sup>rd</sup> person feminine	رُفِعَتْ She was raised	رُفِعَتَا They two were raised	رُفِعْنَ They all were raised
مذکّر مخاطب 2 <sup>nd</sup> person masculine	رُفِعْتَ You were raised	رُفِعْتُمَا You two were raised	رُفِعْتُمْ You all were raised

مؤنّث مخاطب 2 <sup>nd</sup> person feminine	رُفِعْتِ You were raised	رُفِعْتُمَا You both were raised	رُفِعْتُنَّ You all were raised
متكلّم	رُفِعْتُ	-	رُفِعْنَا
First person	I was		We were
(Masculine/Feminine)	raised		raised

## : سُمِعَ and نُصِرَ Table of

	مفرد Singular	مثنّی Dual	جمع Plural
مذكّر غائب	Singular نُصِرَ	اکالاما نُصِرَا	نُصِرُ وْا
عدير عابب 3 <sup>rd</sup> person masculine	یصر He was helped	بصرا They both were helped	تصروا They all were helped
مؤنّث غائب	نُصِرَتْ	نْصِرَتَا	نُصِرْنَ
3 <sup>rd</sup> person feminine	She was helped	They both were helped	They all were helped
مذكّر مخاطب	نُصِرْتَ	نُصِرْتُمَا	نُصِرْتُمْ
2 <sup>nd</sup> person masculine	You were helped	You both were helped	You all were helped
مؤنّث مخاطب	نُصِرْتِ	نُصِرْتُمَا	نُصِرْتُنَّ
2 <sup>nd</sup> person feminine	You were helped	You both were helped	You all were helped
متكلّم First person	نُصِرْتُ I was helped	-	نُصِرْنَا We were
That person	as m.pea		helped

	مفرد Singular	مثنی Dual	Plural
مذگر غائب	سُمِغ	شُمِعًا	سُمِعُوْا
3 <sup>rd</sup> person	He was	They both	They all were
masculine	heard	were heard	heard
مؤنّث غائب	شُمِعَتْ	سُمِعَتَا	سُمِعْنَ
3 <sup>rd</sup> person	She was	They both	They all were
feminine	heard	were heard	heard
مذکّر مخاطب	سُمِعْتَ	سُمِعْتُمَا	سُمِعْتُمْ
2 <sup>nd</sup> person	You were	You both	You all were
masculine	heard	were heard	heard
مؤنّث مخاطب	سُمِعْتِ	سُمِعْتُمَا	سُمِعْتُنَّ
2 <sup>nd</sup> person	You were	You both	You all were
feminine	heard	were heard	heard
متكّم	سُمِعْتُ	-	سُمِعْنَا
First person	I was heard		We were heard

Examples:

"When the sun and the moon will be brought together." (75:9)

"Those who resist Allah and His Messenger will certainly be disgraced as those before them were disgraced." (58:5)

"And the sky will be opened and it will become gates." (78:19)

"And towards the sky how it is raised." (88:18)

"And towards the mountains how they are rooted." (88: 19)

"And towards the Earth how it is spread?" (88:20)

"And when wild animals are brought together." (81:5)

"Had we any power in the affair, we would not have been slain here." (3:154)

"Be killed owners of the pit." (85:4)

"Fasting is *prescribed* for you as it was *prescribed* for those before you." (2:183)

"Whenever they: will be fed from them with fruits as food, they will say, 'This is that which was provided to us before." (2:25)

"Except (from) one to whom *injustice was done*." (4:148)

"And *they will be presented* before your Fosterer in ranks." (18:48)

"And it will be blown into the trumpet." (39:68)

## الفِعلُ الْمَجهولُ لِلمهموزِ – HAMZATED VERBS

When hamza 'f' comes as first, second or third radical as in الْكُلُ or أَكُلُ or فُعِلَ the passive voice is on the same pattern as that of فُعِلَ That is the first radical bears a dammah (\_\_\_\_) and the second radical bears a kasrah (\_\_\_\_). The following tables demonstrate their conjugation.

# : أُمِرَ The table of

	مفرد Singular	مثنّی Dual	جمح Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	أُمِرَ He was commanded	أُمِرَا They both were commanded	أُمِرُوْا They all were commanded
مؤنّث غائب 3 <sup>rd</sup> person feminine	أُمِرَتْ She was commanded	أُمِرَتًا They both were commanded	أُمِرْنَ They all were commanded
مذگر مخاطب 2 <sup>nd</sup> person masculine	أُمِرْتَ You were commanded	أُمِرْتُمَا You both were commanded	أُمِرتُمْ You all were commanded
مُؤَنَّث مُخَاطَبْ 2 <sup>nd</sup> person feminine	أُمِرْتِ You were commanded	أُمِرْتُمَا You both were commanded	أُمِرْتُنَّ You all were commanded
متكلّم First person (Masculine/Feminine)	أُمِرْتُ I was commanded	-	أُمِرْنَا We were commanded

# The table of سُئِلَ and أُ هُزِأً

	مفرد	مثتی	جمع
	Singular	Dual	Plural
مذگر غائب 3 <sup>rd</sup> person masculine	سُئِلَ He was asked	سُئِلاً They both were asked	سُئِلُوْا They all were asked
مؤنّث غائب	سُئِلَتْ	سُئِلَتَا	سُئِلْنَ
3 <sup>rd</sup> person	She was	They both	They all
feminine	asked	were asked	were asked
مذکّر مخاطب	سُئِلْتَ	سُئِلْتُمَا	سُئِلْتُمْ
2 <sup>nd</sup> person	You were	You both	You all were
masculine	asked	were asked	asked
مؤنّث مخاطب	سُئِلْتِ	سُئِلْتُمَا	سُئِلْتُنَّ
2 <sup>nd</sup> person	You were	You both	You all were
feminine	asked	were asked	asked
متكلّم First person	سُئِلْتُ I was asked	-	سُئِلْنَا We were asked

	مفرد Singular	مثنی Dual	جم Plural
مذگر غائب 3 <sup>rd</sup> person masculine	هُزِأً He was ridiculed	هُزِأًا They both were ridiculed	هُزِأُوْا They all were ridiculed
مؤنّث غائب 3 <sup>rd</sup> person feminine	هُزِأَتْ She was ridiculed	هُنِأَتَا They both were ridiculed	هُزِأَنَ They all were ridiculed
مذکّر مخاطب 2 <sup>nd</sup> person masculine	هُزِأَتَ You were ridiculed	هُزِأَتُمَا You both were ridiculed	هُزِأَتُمْ You all were ridiculed
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	هُزِأَتِ You were ridiculed	هُزِأَتُمَا You both were ridiculed	هُزِأَتُنَّ You all were ridiculed
متكلّم First person	هُزِأَتُ I was ridiculed	-	هُزِأَنَا We were ridiculed

## المُفْعَالُ المُعْتَلَّةُ – WEAK VERBS

Assimilated Passive Verb - المِثَالُ:

When و comes as the first radical in place of ف in the active voice, the pattern will be the same as فُعِلَ and we will not observe any changes.

: وُعِدَ Table of

	مفرد	مثنی	جح
	Singular	Dual	Plural
مذکّر غائب	وُعِدَ	وُعِدَا	وُعِدُوْا
3 <sup>rd</sup> person	He was	They both were	They all were
masculine	promised	promised	promised
مؤنّث غائب	وُعِدَتْ	ۇعِدَتًا	وُعِدْنَ
3 <sup>rd</sup> person	She was	They both were	They all were
feminine	promised	promised	promised
مذکّر مخاطب	وُعِدْتَ	وُعِدْتُمَا	وُعِدْتُمْ
2 <sup>nd</sup> person	You were	You both were	You all were
masculine	promised	promised	promised
مؤنّث مخاطب	ۇعِدْتِ	وُعِدْتُمَا	وُعِدْتُنَّ
2 <sup>nd</sup> person	You were	You both were	You all were
feminine	promised	promised	promised
متكلّم First person (Masculine /Feminine)	ۇعِدْتُ I was promised	-	ۇعِدْنَا We were promised

Verbs with the first radicle 'ي' are usually intransitive verbs (اَلْفِعْلُ اللاَّزِمُ)
Hence passive voice of these verbs cannot be formed. Example:

يَئِسَ

## : الأَجْوَفُ - Hollow Verbs

When و comes as the second radical in place of و as in وَقُولَ) قَالَ the passive should be قُولَ according to the rule but it is read as قَالُ for easy pronunciation.

### تَقِيْلَ Table for:

	مفرد Singular	مثنّی Dual	جح. Plural
مذكّر غائب	قِیْلَ	قِیْلا	قِيْلُوْا
3 <sup>rd</sup> person masculine	He was told	They both were told	They all were told
مؤنّث غائب	قِيْلَتْ	قِيْلَتَا	قُلْنَ
3 <sup>rd</sup> person feminine	She was told	They both were told	They all were told
مذكّر مخاطب	قُلْتَ	قُلْتُمَا	قُلْتُمْ
2 <sup>nd</sup> person masculine	You were told	You both were told	You all were told
مؤنّث مخاطب	قُلْتِ	قُلْتُمَا	قُلْتُنَّ
عولت محاطب 2 <sup>nd</sup> person feminine	You were told	You both were told	You all were told
متكلّم	قُلْتُ		قُلْنَا
First person (Masculine/Feminine)	I was told	-	We were told

As we see from the above table, the passive voice of the third person feminine plural is قُلْنَ. The pattern will then carry forward as the past tense table.

: خِيْفَ Table for

	مفرد Singular	مثنی Dual	جمح Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	خِیْفَ He was feared	خِيْفَا They both	خِيْفُوْا They all
مؤنّث غائب	خِيْفَتْ	were feared خِیْفَتَا	were feared خِفْنَ
3 <sup>rd</sup> person feminine	She was feared	They both were feared	They all were feared
مذکّر مخاطب 2 <sup>nd</sup> person masculine	خِفْت You were feared	خِفْتُمَا You both were feared	خِفْتُمْ You all were feared
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	خِفْتِ You were feared	خِفْتُمَا You both were feared	خِفْتُنَّ You all were feared
متكلّم First person (Masculine/Feminine)	خِفْتُ I was feared	-	خِفْنَا We were feared

As خَافَ) is exception to the pattern of قَالَ, the third person feminine plural will be خِفْنَ and then the table will carry forward as in the past tense.

When ی comes as second radical in place of و as in بنيع ), the passive voice should have been بنيع according to general rule. However it is written as بنيع for easy pronunciation.

: بِیْعَ Table for

	مفرد Singular	مثنی Dual	جمع Plural
مذگر غائب <sup>3<sup>rd</sup> person masculine</sup>	بِیْعَ He was sold	بِیْعَا They both were sold	بِیْعُوْا They all were sold
مؤنّث غائب 3 <sup>rd</sup> person feminine	بِیْعَتْ She was sold	لِيْعَتَا They both were sold	بِعْنَ They all were sold
مذگر مخاطب 2 <sup>nd</sup> person masculine	بِعْتَ You were sold	بِعْتُمَا You both were sold	بِعْتُمْ You all were sold
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	بِعْتِ You were sold	بِعْتُمَا You both were sold	بِغْتُنَّ You all were sold
متكلّم First person (Masculine/Feminine)	بِعْتُ I was sold	-	بِعْنَا We were sold

From the above pattern, we see that the passive verb of the third person feminine plural is بِعْنَ and the pattern tollowing it is the same as in the past tense.

#### النَاقِصُ :Defective Verbs

When و comes in place of ل as in (دَعَقَ) then its passive verb instead of being دُعِوَ will be written as دُعِيَ

:دُعِیَ Table of

	مفرد Singular	مثنّی Dual	جمع Plural
مذكّر غائب	دُعِيَ	دُعِيَا	دُعُوْا
3 <sup>rd</sup> person masculine	He was called	They both were called	They all were called
مؤنّث غائب	دُعِيَتْ	دُعِيَتَا	دُعِيْنَ
3 <sup>rd</sup> person feminine	She was called	They both were called	They all were called
مذكّر مخاطب	دُعِیْتَ	دُعِيْتُمَا	دُعِيْتُمْ
2 <sup>nd</sup> person masculine	You were called	You both were called	You all were called
مؤنّث مخاطب	دُعِيْتِ	دُعِيْتُمَا	دُعِيْتُنَّ
2 <sup>nd</sup> person feminine	You were called	You both were called	You all were called
متكلّم	دُعیْتُ		دُعِيْنَا
First person (Masculine/Feminine)	I was called	-	We were called

When ی comes in place of ل as in رَمَی and رَمَی, the passive verb pattern follows رُمِی and رُمِی respectively as according to the standard pattern of فُعِلَ .

### اللَّفِيْثُ – PASSIVE VOICE OF DOUBLY WEAK VERBS

Doubly weak verbs such as وَقَى become وُقِيَ according to فُعِلَ and will follow the standard pattern.

### المُضاعَفُ - DOUBLE LETTERED VERBS

Double lettered verbs like عَضَّ becomes عُضَّ and follow the standard pattern.

:عُضَّ Table for

	مفرد	مثنّی ا	جمع
· · · · · · · · · · · · · · · · · · ·	Singular	Dual	Plural
مذكّ غائب	عُضَّ	عُضًّا	عُضُّوْا
مذگر غائب 3 <sup>rd</sup> person masculine	He was bitten	Those two were bitten	They all were bitten
د څاخه په څاه	عُضَّتْ	عُضَّتَا	عُضِضْنَ
مؤنّث غائب 3 <sup>rd</sup> person feminine	She was bitten	Those two were bitten	They all were bitten
مذكّر مخاطب	عُضِضْتَ	عُضِضْتُمَا	عُضِضْتُمْ
2 <sup>nd</sup> person masculine	You were bitten	You both were bitten	You all were bitten
مؤنّث مخاطب	عُضِضْتِ	عُضِضْتُمَا	عُضِضْتُنَّ
2 <sup>nd</sup> person feminine	You were bitten	You both were bitten	You all were bitten
متكلم	عُضِضْتُ		عُضِضْنَا
First person (Masculine/Feminine)	I was bitten	-	We were bitten

Examples:

"And when *it is said* to them, 'Do not cause corruption in the Earth." (2:11)

"And it was said, 'O Earth! Swallow your water and O sky! Withhold (the rain).' And the water was absorbed (in the earth) and the affair was decided." (11:44)

"And the record (of deeds) will be laid down and the prophets (informers) and the witnesses will be brought, and it will be judged between them with justice." (39:69)

"A similitude of the garden, which is promised to those who guard (against evil)." (47:15)

"And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein." (18:49)

"Say, 'I am forbidden to serve, those whom you pray to, besides Allah." (6:56)

"And those who did not believe *will be driven* to hell in troops." (39:71)

"Then (if) he is oppressed, Allah will definitely help him." (22:60)

"And whether *you are slain* in the way of Allah or you die." (3:157)

"That is because, when Allah Alone was prayed to (i.e. invoked), you did not believe." (40:12)

"And when His signs are read to them. it increases them (in) faith." (8:2)

"When the Earth will be shaken (with) a shaking." (56:4)

"And the mountains will be crumbled (with) a shaking." (56:5)



### Chapter 33



#### THE IMPERFECT PASSIVE TENSE

# اَنْمُضَارِعُ الْمَهُوْل

The imperfect passive is formed by giving  $dammah(\underline{\hspace{0.1em}})$  to the sign of the imperfect tense, and  $fatha(\underline{\hspace{0.1em}})$  on the second radical.

### الصحيح - Passive Verb of Consonants

Example:

يُفْعَلُ ﴿ يَفْعَلُ

: يُرْفَعُ Table of

	مفرد	مثنّی	جمع
	Singular	Dual	Plural
مذگر غائب 3 <sup>rd</sup> person masculine	يُرْفَعُ He is being raised/will be raised	يُرْفَعَانِ They both are being raised/will be raised	يُرْفَعُوْنَ They all are being raised/ will be raised

مئ <sup>ا</sup> نّث غائب 3 <sup>rd</sup> person ferninine	تُرْفَعُ She is being raised/ will be raised	تُرْفَعَانِ They both are being raised/ will be raised	يُرْفَعْنَ They all are being raised/ will be raised
مدگر مخاطب 2 <sup>nd</sup> person mascuiine	تُرْفَعُ You are being raised/ will be raised	تُرْفَعانِ You both are being raised/ will be raised	تُرْفَعُوْنَ You all are being raised/ will be raised
مؤ <sup>ا</sup> ث مخاطب 2 <sup>nd</sup> person feminine	تُرْفَعِيْنَ You are being raised/ will be raised	تُرْفَعَانِ You both are being raised/ will be raised	ثُرْفَعْنَ You all are being raised/ will be raised
متكلّم First person (Masculine/Feminine)	اً رُفْعُ I am being raised/will be raised	-	نُرْفَعُ We are being raised/will be raised

### اللَّهُمُوْزُ – HAMZATED VERBS

### :يُؤْمَرُ Table of

	مفرد Singular	مثق Dual	جمع Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	يُؤْمَرُ He is being ordered/will be ordered	يُؤْمَرَانِ They both are being ordered/will be ordered	يُؤْمَرُوْنَ They all are being ordered/ will be ordered
مؤنّث غائب 3 <sup>rd</sup> person feminine	تُؤْمَرُ She is being ordered/will be ordered	تُؤْمَرَانِ They both are being ordered/ will be ordered	يُؤْمَرْنَ They all are being ordered/ will be ordered
مذکّر مخاطب 2 <sup>nd</sup> person masculine	تُؤْمَرُ You are being ordered/will be ordered	تُؤْمَرَانِ You both are being ordered/ will be ordered	تُؤْمَرُوْنَ You all are ordered/will be ordered
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تُؤْمَرِيْنَ You are ordered/will be ordered	تُؤْمَرَانِ You both are ordered/will be ordered	تُؤْمَرْنَ You all are ordered/will be ordered
متكلّم First person (Masculine/ Feminine)	أُوْمَرُ /I am ordered will be ordered	-	نُؤْمَرُ /We are ordered will be ordered

## : يُسْأَلُ Table of

	مفرد Singular	مثنّ Dual	جمع Plural
مذگر غائب 3 <sup>rd</sup> person masculine	يُسْأَلُ He is being asked/will be asked	يُسْأَلاَنِ They both are being asked/will be asked	يُسْأَلُوْنَ They all are being asked/ will be asked
مؤنّث غائب 3 <sup>rd</sup> person feminine	تُسْأَلُ She is being as ked/will be asked	تُسْأَلاَنِ They both are being asked/will be asked	يُسْأَلْنَ They all are being asked/ will be asked
مذگر مخاطب 2 <sup>nd</sup> person masculine	تُسْأَلُ You are being asked/ will be asked	تُسْأَلاَنِ You both are being asked/will be asked	تُسْأَلُوْنَ You all are being asked/ will be asked
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تُسْأُلِيْنَ You are being asked/ will be asked	تُسْأَلاَنِ You both are being asked/will be asked	تُسْأَلْنَ You all are being asked/will be asked
متكلّم First person (Masculine/ Feminine)	أَسْأَلُ anı being ısked/ will be asked	-	نُسْأَلُ We are being asked/ will be asked

# : يُهْزَأُ Table of

	مفرد Singular	مثنّی Dual	جمع Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	يُهْزَأُ He is being ridiculed/will be ridiculed	يُهْزَئانِ Those two are being ridiculed/ ill be ridiculed	يُهْزَأُوْنَ They all are being ridiculed/ will be ridiculed
مؤنّث غائب 3 <sup>rd</sup> person feminine	تُهْزَأُ She is being ridiculed/will be ridiculed	تُهْزَئانِ Those two are being ridiculed/ will be ridiculed	يُهْزَئْنَ They all are being ridiculed/ will be ridiculed
مذکّر مخاطب 2 <sup>nd</sup> person masculine	تُهْزَأُ You are being ridiculed/ill be ridiculed	تُهْزَئانِ You both are being ridiculed/ will be ridiculed	تُهْزَأُوْنَ You all are being ridiculed/ will be ridiculed
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تُهْزَاِيْنَ You are being ridiculed/will be ridiculed	تُهْزَئاَنِ You both are being ridiculed/ will be ridiculed	تُهْزَئْنَ You all are being ridiculed/ will be ridiculed
متكلّم First person (Masculine/ Feminine)	أُهْزَأُ I am being ridiculed/will be ridiculed	-	نُهْزَأُ We are being ridiculed/will be ridiculed

## الأَفْعَالُ المُعْتَلَّةُ – WEAK VERBS

. يُوْعَدُ → يَعِدُ : وَعَدَ The pattern of

يُفْعَلُ is according to the passive imperfect tense يُوْعَدُ

As mentioned in the previous chapter, there will be <u>no passive</u> voice for the verbs beginning with  $\mathcal{S}$  as they are intransitive verbs.

The pattern of اَيُقَالُ ﴿ يَقُولُ : قَالَ is changed to long alif, 'l'.

Table of اَيُقَالُ :

	مفرد Singular	مثنی Dual	جمع Plural
مذگر غائب 3 <sup>rd</sup> person masculine	يُقَالُ He has been told/will be told	يُقَالاَنِ They both have been told/will be told	يُقَالُوْنَ They all have been told/will be told
مؤنّث غائب 3 <sup>rd</sup> person feminine	تُقَالُ She has been told/will be told	تُقَالاَنِ They both have been told/will be told	يُقَلْنَ They all have been told/will be told
مذگر مخاطب 2 <sup>nd</sup> person masculine	ثُقَالُ You have been told/ will be told	تُقَالاَنِ You both have been told/ will be told	تُقَالُوْنَ You all have been told/ will be told

مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تُقَالِيْنَ You have been told/ will be told	تُقَالاًنِ You both have been told/will be told	تُقَلْنَ You all have been told/will be told
متكلّم First person (Masculine/ Feminine)	أُقَالُ I have been told/will be told	-	نُقَالُ We have been told/will be told

In the third person and second person feminine plurals, the *alif*, '\' will be dropped.

The passive Verb of  $ilde{\psi}$ : بَاعَ  $ilde{\psi}$  بَيْئُو : بَاعَ  $ilde{\psi}$ 

The  $\wp$  is changed to a long *alif*, "\". This *ali* is dropped from second and third person feminine plurals.

The passive verb of اَدَعَا : دَعَا  $\leftrightarrow$  يَدْعَى  $\leftrightarrow$  يَدْعَى

: يُدْعَى Table of

	مفرد	مثنّی	جي
	Singular	Dual	Plural
مذکّر غائب	يُدْعَى	يُدْعَيَانِ	يُدْعَوْنَ
3 <sup>rd</sup> person	He is called/	They both are	They all are
masculine	will be called	called/will be called	called/will be called
مؤنّث غائب	تُدْعَى	تُدْعَيَانِ	يُدْعَوْنَ
3 <sup>rd</sup> person	She is called/	They both are	They all are
feminine	will be called	called/will be called	called/will be called

مذگر مخاطب 2 <sup>nd</sup> person masculine	تُدْعَی You are called/will be called	تُدْعَيَانِ You both are called/will be called	تُدْعَوْنَ You all are called/will be called
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	تُدْعَيْنَ You are called/will be called	تُدْعَيَانِ You both are called/will be called	تُدْعَوْنَ You all are called/will be called
متكلّم First person (Masculine/ Feminine)	أُدْعَى /l am called will be called	-	نُدْعَی We are called/ will be called

Passive verb of رئی : رئی

• Passive verb of يَلْقَى → يَلْقَى : لَقِيَ

# ائلُّفِيْثُ – DOUBLY WEAK VERB

. يُوْقَى ﴿ يَقِيْ : وَقَى Passive voice of •

# المُضاعَفُ - DOUBLE LETTERED VERBS

• Passive verb of عُضُّ : عَضُّ

# : يُعَضُّ Table of

	مفرد Singular	مثنّی Dual	جمع Plural
مذکّر غائب 3 <sup>rd</sup> person masculine	يُعَضُّ /He is bitten will be bitten	يُعَضَّانِ They both are bitten/will be bitten	يُعَضُّوْنَ They all are bitten/will be bitten
مؤنّث غائب 3 <sup>rd</sup> person feminine	تُعَضُّ She is bitten/ will be bitten	تُعَضَّانِ They both are bitten/will be bitten	يُعْضَضْنَ They all are bitten/will be bitten
مذکّر مخاطب 2 <sup>nd</sup> person masculine	تُعَضُّ You are bitten/will be bitten	تُعضَّانِ You both are bitten/will be bitten	تُعَضُّوْنَ You all are bitten/will be bitten
مؤنّث مخاطب 2 <sup>nd</sup> person feminine	1 You are	تُعَضَّانِ You both are bitten/will be bitten	تُعْضَضْنَ You all are bitten/will be bitten
متكلّم First perso (Masculine Feminine)	will be bitter	- 1	نُعَضُّ We are bitten will be bitten

#### Examples:

"And the punishment of the hereafter will be more disgraceful and they will not be helped." (41:16)

"And on the Day the enemies of Allah will be gathered towards the fire, then they will be formed into ordered ranks." (41:19)

"Do not fear nor grieve but receive the good news of the garden which you are promised." (41:30)

"Nothing is *said to you* except that which was said to the messengers before you." (41:43)

"As if they were being driven towards death and they were seeing (it)." (8:6)

"On the Day (the covering) will be removed from the ankle (there being a calamity), and they will be called for

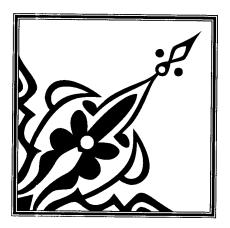
prostrations, but they will not be able to (prostrate)." (68:42)

"Nor will recommendation be accepted for him nor will compensation be taken from him nor will they be helped." (2:48)

"And guard (yourselves against) a Day in which you will be returned to Allah, then every soul will be paid back in full that which it had earned, and injustice will not be done to them." (2:281)

"And how would you reject, when you are those to whom the statements of Allah are read." (3: 101)

"Boiling water will be poured over their heads." (22:19)





# Chapter 34



#### **DOUBLE EMPHASIS**

# نُوْنُ التَّوْكِيْدِ — لاَمُ التَّوْكِيْدِ

To emphasize the meaning of the imperfect tense  $\tilde{J}$  is added as a prefix to the imperfect tense (مُضَارِع) and نَّ النُوْن الثَقِيْلَة or  $\tilde{J}$  or  $\tilde{J}$  as the suffix. For example:

آيَفْعَلَنْ/لَيَفْعَلَنَّ – Indeed he will do.

:(نّ) النُوْن الثَقِيْلَة Table with

	مفرد	مثنى	جمع
	Singular	Dual	Plural
مذكّر غائب	لَيَفْعَلَنَّ	لَيَفْعَلاَنِّ	لَيَفْعَلُنَّ
3 <sup>rd</sup> person	Indeed he	Indeed they both	Indeed they all
masculine	does/will do	do/will do	do/will do
مؤنّث غائب	لَتَفْعَلَنَّ	لَتَفْعَلاَنِّ	لَيَفْعَلْنَانِّ
3 <sup>rd</sup> person	Indeed she	Indeed they both	Indeed they all
feminine	does/will do	do/will do	do/will do
مذكّر مخاطب	لَتَفْعَلَنَّ	لَتَفْعَلاَنِّ	لَتَفْعَلُنَّ
2 <sup>nd</sup> person	Indeed you	Indeed you both	Indeed you all
masculine	do/will do	do/will do	do/will do

مؤنّث مخاطب	لَتَفْعَلِنَّ	لَتَفْعَلاَنِّ	لَتَفْعَلْنَانِّ
2 <sup>nd</sup> person feminine	Indeed you do/will do	Indeed you both do/will do	Indeed you all do/will do
متكلّم First person (Masculine/ Feminine)	لَأَفْعَلَنَّ Indeed I do/will do	-	لَتَفْعَلَنَّ Indeed we all do/will do

# Table with النُوْن الْحَفِيْفَة:

	مفرد Singular	مثنی Dual	جمح Plural
مذكّر غائب	لَيَفْعَلَنْ	لَيَفْعَلاَنِّ	لَيَفْعَلُنْ
3 <sup>rd</sup> person masculine	Indeed he does/will do	Indeed they both do/will do	Indeed they all do/will do
مؤنّث غائب	لَتَفْعَلَنْ	لَتَفْعَلَانِّ	لَيَفْعَلْنَانِّ
3 <sup>rd</sup> person feminine	Indeed she does/will do	Indeed they both do/will do	Indeed they all do/will do
مذكر مخاطب	لَتَفْعَلَنْ	لَتَفْعَلَانِّ	لَتَفْعَلُنْ
2 <sup>nd</sup> person masculine	Indeed you do/will do	Indeed you both do/will do	Indeed you all do/will do
مؤنّث مخاطب	لَتَفْعَلِنْ	لَتَفْعَلَانِّ	لَتَفْعَلْنَانِّ
2 <sup>nd</sup> person feminine	Indeed you do/will do	Indeed you both do/will do	Indeed you all do/will do
متكلّم	لَأَفْعَلَنْ		لَنَفْعَلَنْ
First person (Masculine/ Feminine)	Indeed I do/will do	-	Indeed we do/will do

can also come attached to the imperative نُوْن التَّوْكِيْد and لَامُ التَّوْكِيْد can also come attached to the imperative (الْمَجْهُوْلُ) and the passive (الأَمْرُ)

Examples:

"And if he does not do what I command him to do, he will definitely be imprisoned and he will be of those who are degraded." (12:32)

(مُسَضَارِع) to the imperfect (ق) النُوْن الثَقِيْلَة (مُسَضَارِع) for emphasis.

#### Example:

"O children of Adam! Do not let the devil tempt you." (7:27)

"O children of Adam! Whenever *there come* to you messengers from among you, narrating to you My signs." (7:35)

"Then if you dominate them in war, disperse them (in such a manner that) those who succeed (them not being present with) them, they (too) may be mindful." (8:57)

"And if you fear betrayal from a people then throw back to them (their agreement) on equal terms." (8:58)

ل can come without ن attached with a noun, pronoun or preposition.

"What! When we become (part of the) soil (after our death) shall we *incleed be* (created) in a new creation?" (13:5)

"Man is certainly at a loss." (103:2)

"And whoever strives, he strives only for (the benefit of) his own soul. Allah is *certainly Independent* of the worlds." (29:6)

#### Examples:

"No, if he does not stop, We will drag him, seizing him by his forelock." (96:15)

"I will definitely punish him with a severe punishment or slaughter him or he should definitely come to me with a clear authority (justifying his absence)." (27:21)

"Return to them, and we will definitely come to them with armies which they will not be able to oppose, and we will definitely drive them out from there, disgraced." (27:37)

"That you will definitely cause corruption in the earth twice and you will definitely transgress (with) a great transgression." (17:4)

"And those who strive for Us, We will definitely guide them to Our ways, and Allah is certainly with the doers of good." (29:69)

"They will definitely say, 'Allah.' How then are they turned away (form the truth)?" (29:61)

"He (Musa) is certainly a great (expert) among you all who has taught you the magic. So I will definitely cut off your hands and your feet from opposite sides and I will definitely crucify you on the trunks of the palm trees, and

you will definitely know which of us has more severe and more lasting punishment." (20: 71)

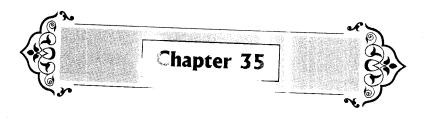
a"If you do not desist *I will definitely stone you*, now go away from the for a long time." (19:46)

"Then shall we question those to whom Our message was sent and those by whom We sent it." (7:6)

"Then We will definitely narrate to them with knowledge because We were never absent." (7:7)

"Because You have removed me from the way, *I will definitely sit waiting* for them (human beings) on Your straight path." (7:16)

"Certainly there are *signs* in that for a people who believe." (30:37)



# ACTIVE PARTICIPLE

# إسْمُ الْفَاعِل

In Arabic, the noun used for the doer of an action (subject), is called إِسْمُ الْفَاعِلِ. It is formed by adding an alif, (۱) to the first radical of the verb فَعَلَ. The middle letter is given a kasrah (—) and the last radical is given tanwin (عُنَاعِلُ ). The active participle pattern will be فَاعِلُ .

## Example:

To prostrate one who prostrates

To praise one who praises

To disbelieve/ disbeliever/

To be ungrateful ungrateful one

## Active participle table for masculine gender:

(Case)	مفرد	مڤنّ	جمع
	Singular	Dual	Plural
(حَالَةُ الرَفَعِ) Nominative	فَاعِلُ	فَاعِلاَنِ	فَاعِلُوْنَ
	A doer	Two doers	Doers
(حَالَةُ النَصَبِ) Accusative	فَاعِلًا	فَاعِلَیْنِ	فَاعِلِیْنَ
	A doer	Two doers	Doers
(حَالَةُ الجِرِّ) Genitive	فَاعِلٍ	فَاعِلَیْنِ	فَاعِلِیْنَ
	A doer	Two doers	Doers

## Active participle table for feminine gender:

(Case)	مفرد	مثنّی	جمع
	Singular	Dual	Plural
(حَالَةُ الرَفَعِ) Nominative	فَاعِلَةٌ	فَاعِلَتَانِ	فَاعِلاَتُ
	A doer	Two doers	Doers
	(woman)	(women)	(women)
Accusative (حَالَةُ النَصَبِ)	فَاعِلَةً	فَاعِلَتَیْنِ	فَاعِلاَتٍ
	A doer	Two doers	Doers
	(woman)	(women)	(women)
(حَالَةُ الجِزِّ) Genitive	فَاعِلَةٍ	فَاعِلَتَیْنِ	فَاعِلاَتٍ
	A doer	Two doers	Doers
	(woman)	(women)	(women)

#### Examples:

"Say, 'O Infidels!"" (109:1)

"And I am not a server of that which you serve." (109:4)

"And you are not servers of that which I serve." (109:5)

"Then they will become *regretters* over that which they had hidden in their souls (minds)." (5:52)

"And for them there will be pure mates (spouses) therein and therein *they shall stay.*" (2:25)

# الْمُهْمُوْزُ والْمِثَالُ – HAMZATED AND ASSIMILATED VERB

Hamzated verbs on the pattern of مَنَراً and فَرَاً or assimilated verbs on the pattern of يَسِرَ and يَسِرَ take their active participle on the pattern of يَسِرَ be and يَسِرَ take their active participle on the pattern of فَعَدُ

Example:

## Example:

"A questioner asked about the punishment to befall." (70:1)

Note: Some active participles are on the pattern of فَعِيْلُ. These come as adjectives and describe eternal, everlasting qualities.

#### Example:

#### Examples:

He said, 'Then get out of it, for you are certainly driven away.'" (15:34)

"He is none other than an honored angel." (12:31)

"The Beneficent, the Merciful." (1:3)

"(The Queen) said, 'O you chiefs! An honorable letter has been delivered to me." (27:29)

"A mercy from your Fosterer, He is certainly *the All-Hearing*, *the All-Knowing*." (44:6)

"And it does not tire Him to preserve (monitor) them both, and He is the High, the *Greatest*. (2:255)

"And effecting reconciliation between human beings, and Allah is the *All-Hearing*, the *All-Knowing*." (2:224)

# أَجْوَفُ - HOLLOW VERBS

When the second radical is the weak letter و or رو, then their active participle will be on the pattern of فَائِلُ .

#### Examples:

One who speaks – قَائِلٌ ← قَالَ

One who sells - بَائِعٌ ← بَاعٌ

# النَاقِصُ - DEFECTIVE VERBS

When the third racical is the weak letter و or رقى, for e.g. رقى and و or رقى, for e.g. رقى and و or رقى, for e.g. رقى and و اعرق and و active participle will be on the pattern of رامِوً and رامِوً as per the pattern . المَاعِدُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ الله

One who calls 
$$-$$
 دَاعِ  $\leftarrow$  دَاعِوُّ  $\leftarrow$  دَعَا  $-$  One who throws  $-$  One who meets  $-$  One who meets

This is because when  $_{\circ}$  or  $_{\circ}$  bear dammah tanwin  $(\frac{9}{-})$  and is preceded by kasrah (-), then the  $_{\circ}$  and  $_{\circ}$  are dropped and the harakah of the previous letter is changed to tanwin kasrah (-).

# : دَاعِ Table of

#### For masculine gender:

(Case)	مفرد	مثنّی	جمع
	Singular	Dual	Plural
(حَالَةُ الرَفَعِ) Nominative	دَاعٍ	دَاعِيَانِ	دَاعُوْنَ
	A caller	Two callers	Callers
(حَالَةُ النَصَبِ) Accusative	دَاعِیًا	دَاعِيَيْنِ	دَاعِیْنَ
	A caller	Two callers	Callers
(حَالَةُ ا-بَرِّ) Genitive	دَاعٍ	دَاعِيَيْنِ	دَاعِیْنَ
	A caller	Two callers	Callers

# For feminine gender:

	مفرد	مثني	جمع
(Case)	Singular	Dual	Plural
	دَاعِيَةٌ	دَاعِيَتَانِ	دَاعِيَاتُ
(حَالَةُ الرَفَعِ) Nominative	A caller (woman)	Two callers (women)	Callers (women)
	دَاعِيَةً	دَاعِيَايْنِ	دَاعِيَاتٍ
(حَالَةُ النَصَبِ) Accusative	A caller (woman)	Two callers (women)	Callers (women)
	دَاعِيَةٍ	دَاعِيَتيْنِ	دَاعِيَاتٍ
(حَالَةُ الجِرِّ) Genitive	A caller (woman)	Two callers (women)	Callers (women)

Note: When اَلْ is added to the singular of active participles like کام , the ی will be written as اَلدَّاعِی.

# المُضاعَثُ - DOUBLE LETTERED VERBS

According to the pattern فَاعِلٌ , active participle of verbs on the pattern of ظَنَّ should be ظَانِنُ . But they will be written with a shaddah (عُلَانٌ active participle of verbs on the

"Not (the path of those), upon who n is Your anger, nor of those who are astray." (1:7)

## For masculine gender:

(Case)	مفرد Singular	مثنّی Dual	جع Plural
	ظَآنُّ	ظآنًانِ	ظَآنُّوْنَ
(حَالًا الرَفَعِ) Nominative	One who suspects	Those two who suspects	Those who suspects
	ظآتًا	ظآنَيْنِ	ظَآنِّيْنَ
(حَالَةُ النَصَبِ) Accusative	One who suspects	Those two who suspects	Those who suspects
	ڟٙٲڹٞ	ظآنَّيْنِ	ظَآنِّيْنَ
(حَالَةُ الجَرِّ) Genitive	One who suspects	Those two who suspects	Those who suspects

# For feminine gender:

(Case)	مفرد Singular	مثنّی Dual	جمع Plural
	ظآنَّةُ	ظآنَّتَانِ	ظآنًاتُ
(حَالَةُ الرَفَعِ) Nominative	One who suspects	Those two who suspects	Those who suspects
	ظَآنَّةً	ظَآنَتَيْنِ	ظآنًاتٍ
(حَالَةُ النَصَبِ) Accusative	One who suspects	Those two who suspects	Those who suspects
	ظَآنَّةٍ	ظآنَّتَيْنِ	ظآنًاتٍ
(حَالَةُ الجَرِّ) Genitive	One who suspects	Those two who suspects	Those who suspects

#### Examples:

"The sending down of the Book is from Allah, the *All-Mighty*, the *All-Wise*." (39:1)

"And no bearer of burden will bear the burden of another." (39:7)

"Is he who devoutly prostrates and stands (for worship) during the hours of night, being cautious of the hereafter, and hopes for the mercy of his Fosterer (equal to one who does not do this)?" (39:9)

"For those who do good in this world is good and the earth of Allah is vast. Only those who are patient will be paid back their reward without measure." (39:10)

"No, then serve Allah and be among those who are grateful." (39:66)

"Allah is the *Creator* of everything and He is a Trustee over everything." (39:62)

"And those who do not believe in the signs of Allah, those are the persons who are the *losers*." (39:63)

"Say, 'Then do you advise me to worship (something) other than Allah, O you *ignorant people*?" (39:64)

"So he sought the protective forgiveness of his Fosterer and fell down *bowing* and turned (to Allah)." (38:24)

"When (horses of high breed, which were) still when standing and *swift* while running, were presented to him in the evening." (38:31)

"Strike with your foot, this (water which thereby gushes out, is for a) *cool bath* and a drink." (38:42)

"Or do they say, '(He is) a *poet*, for whom we are waiting for an accident of time?" (52:30)

# ﴿ اَلتَّابِهُونَ اَلْمَعِدُونَ الْمَعْدُونَ الْمَعْدُونَ السَّتَبِحُونَ الرَّكِعُونَ السَّتَبِحُونَ الرَّكِعُونَ السَّتَبِحُونَ الْمُنْتَبِحُونَ اللَّهُ وَالْمَالِمُ وَالْمَعْدُونَ اللَّهُ وَاللَّهُ وَاللْهُ وَاللَّهُ وَالْمُنْ الْمُعْتَالِمُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِينَ اللْمُعْمِلُونَا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِدُ وَاللَّهُ وَالْمُوالِمُ اللْمُولِي الْمُؤْمِنِينَ الْمُعْتَلُولُونَا الْمُعْلِمُ وَالْمُؤْمِنِ الْمُؤْمِنِينَا الْمُعْمِلُولَالِمُ اللْمُعْمِلُولَالَالِمُ الْمُؤْمِنِينَا لَالْمُعْمِلُولُونَا الْمُعْلِمُ وَالْمُؤْمِنِينَا الْمُعْلِمُ وَالْمُؤْمِنَا لَالِمُلْمُ الْمُعْلِي الْمُعْلِمُ وَالْمُولِي الْمُعْلِمُ وَالْمُؤْم

"Those who repent, who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin that which is recognised (as good) and stop (people) from that which is not recognised (as good) and those who protect (themselves by remaining within) the limits (imposed by) Allah; so convey the good news to the believers (described above)." (9:112)

"No! They say, 'Confused dreams. he forged it, he is a *poet*,' so let him bring to us a sign like that which was sent through the earlier (prophets)." (21:5)

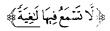
"Then perhaps you will *kill yourself wit't grief*, sorrowing after them." (18:6)

"They said, 'These two are surely magizians." (20:63)

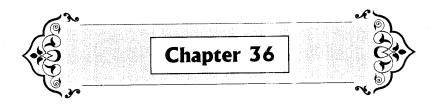
"And those who are active in giving charity (zakat)." (23:4)

# ﴿ وُجُوهُ يَوْمَ إِذِ نَاعِمَةً ﴾

"(Other) faces that Day will be happy." (88:8)



"Herein you will not hear useless talk." (88:11)



## THE PASSIVE PARTICIPLE

# إِسْمُ الْمَضْعُوْلِ

We have seen that المَفْعُوْلُ بِهِ, simple object bears the action of the verb. But the passive participle إِسْمُ الْمَفْعُوْلِ follows the pattern of مَفْعُولً

## For masculine gender:

(Case)	مفرد	مثنّی	جمع
	Singular	Dual	Plural
ا حَالَةُ ا رَفَعِ) Nominative	مَفْعُوْلً	مَفْعُوْلاَنِ	مَفْعُوْلُوْنَ
	Done	(two) Done	(all) Done
(حَالَةُ النَصَبِ) Accusative	مَفْعُوْلاً	مَفْعُوْلَيْنِ	مَفْعُوْلِيْنَ
	Done	two) Done)	(all) Done
(حَالَةُ الْجِرِّ) Genitive	مَفْعُوْلٍ	مَفْعُوْلَيْنِ	مَفْعُوْلِیْنَ
	Done	two) Done)	(all) Done

## For feminine gender:

(Case)	مفرد	مثنّی	جمع
	Singular	Dual	Plural
احَالَةُ لرَفَعِ) Nominative	مَفْعُوْلَةٌ	مَفْعُوْلَتَانِ	مَفْعُوْلاَتُ
	Done	(two) Done	(all) Done
Accusative (حَالَةُ ا نَصَبِ	مَفْعُوْلَةً	مَفْعُوْلَتَيْنِ	مَفْعُوْلاَتٍ
	Done	two) Done)	(all) Done
(حَالَةُ الْجِرِّ) Genitive	مَفْعُوْلَةٍ	مَفْعُوْلَتَيْنِ	مَفْعُوْلاَتٍ
	Done	(two) Done	(all) Done

#### Examples:

"The Jews say, 'Allah's hand is tied up' Their hands *be tied up* and they be cursed because of what they say. No! Both His hands *are spread out*, He spends as He wills." (5:64)

"And the promised Day." (85:2)

"And the witness and the witnessed." (85:3)

"Therein are raised couches." (88:13

"And drinking cups placed ready (for use)." (88:14)

"And cushions set in rows." (88:15)

"And carpets spread." (88:16)

"All will be gathered at the appointed time on the known Day." (56:50)

The passive part ciple of hamzated verbs (on the pattern of أَكَلَ and assimilated verbs (on the pattern of قَرَأً and وَعَدَ and will also be on the pattern of مَفْعُولً will also be on the pattern of مَفْعُولً

$$-$$
 قَاكُوٰلُ  $\leftarrow$  اَكُوٰلُ  $\leftarrow$  Eaten  $-$  Asked  $-$  Asked  $-$  Read  $-$  Read  $-$  Promised  $-$  Promised  $-$  Feasible  $-$  Feasible

# لأَجْوَفُ – HOLLOW VERBS

When the second radical is the weak letter و, as in قَالَ then its passive participle will be in the form مَقُونًا.

#### For masculine gender:

(Case)	مفرد Singular	مثنّی Dual	جمع Plural
9-	مَقُوْلُ	مَقُوْلاَنِ	مَقُوْلُوْنَ
(حَالَةُ الرَفَعِ) Nominative	Said	(two) Said	(all) Said
95.	مَقُوْلاً	مَقُوْلَيْنِ	مَقُوْلِيْنَ
(حَالَةُ النَصَبِ) Accusative	Said	(two) Said	(all) Said
(حَالَةُ الجِرِّ) Genitive	مَقُوْلٍ Said	مَقُوْلَيْنِ (two) Said	مَقُوْلِيْنَ (all) Said

## For feminine gender:

(Case)	مفرد Singular	مثنی Dual	جمع Plural
Nominativa ( Ed Élis)	مَقُوْلَةً	مَقُوْلَتَانِ	مَقُوْلاَتُ
(حَالَةُ الرَفَعِ) Nominative	Said	(two) Said	(all) Said
A	مَقُوْلَةً	مَقُوْلَتَيْنِ	مَقُوْلاَتٍ
(حَالَةُ النَصَبِ) Accusative	Said	(two) Said	(all) Said
(حَالَةُ الحِرِّ) Genitive	مَقُوْلَةٍ Said	مَقُوْلَتَيْنِ (two) Said	مَقُوْلاَتٍ (all) Said

When the second radical is the weak letter دى, as in بَاعَ then its passive participle will be in the form مَبِيعٌ.

## For masculine gender:

. (Case)	مفرد	مثنی	<del>دخ</del>
	Singular	Dual	Plural
(حَالَةُ الرَفَعِ) Nominative	مَبِیْعُ	مَبِيْعَانِ	مَبِيْعُوْنَ
	Sold	(two) Sold	(all) Sold
(حَالَةُ النَصِبِ) Accusative	مَبِيْعًا	مَبِيْعَيْنِ	مَبِيْعِيْنَ
	Sold	(two) Sold	(all) Sold
(حَالَةُ الجِرِّ) Genitive	مَبِيْع	مَبِيْعَيْنِ	مَبِيْعِيْنَ
	Sold	(two) Sold	(all) Sold

#### For feminine gender:

(Case)	مفرد	مثنّی	جمع
	Singular	Dual	Plural
ا كَالَةُ الرَفَعِ) Nominative	مَبِيْعَةُ	مَبِيْعَتَانِ	مَبِيْعَاتُ
	Sold	(two) Sold	(all) Sold
(حَالَةُ النَصَبِ) Accusative	مَبِيْعَةً	مَبِيْعَتَيْنِ	مَبِيْعَاتٍ
	Sold	(two) Sold	(all) Sold
(-عَالَةُ الجِرِّ) Genitive	مَبِيْعَةٍ	مَبِيْعَتَيْنِ	مَبِيْعَاتٍ
	Sold	(two) Sold	(all) Sold

## النَّاقِصُ - DEFECTIVE VERBS

When the third radical is the weak letter و or رو, the الْإِسْمُ الْمَفْعُوْل will be in the following form:

مَدْعُوُّ 
$$\leftarrow$$
 مَدْعُوُّ  $\leftarrow$  مَدْعُوُوُ  $\leftarrow$  دَعَا  $-$  Called  $-$  مَرْمِیُّ  $\leftarrow$  مَرْبِیْ  $\leftarrow$  رَمَی  $-$  Met  $-$  مَلْقِیُّ  $\leftarrow$  مَدْبُیْ  $\leftarrow$  لَقِیَ

# المُضاعَفُ – DOUBEE LETTERED VERBS

Doubled letter verbs also have their passive particle of the form . مَفْعُولُ

#### Examples:

"The Day when mankind will be like *scattered* moths." (101:4)

"May be that your Fosterer will raise you to a *praised* position." (17:79)

"So that He made them like eaten up straw husk)?" (105:5)

"And drinking cups placed ready (for us2)." (88:14)

"And cushions set in rows." (88:15)

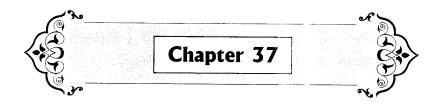
"Allah sets forth a similitude: a slave *i nder someone's* control." (16:75)

"And evil will be the place of presentation and those presented." (11:98)

"That is the Day on which mankind will be gathered and that is the Day which will be witnessed." (11:103)

"Except as your Fosterer wills, a gift without break." (11:108)

"And We will certainly pay them back in full their portion without reduction." (11:109)



#### **VERBAL NOUN**

# إسم المصدر

The source from which all the nouns and verbs are derived is called المَصْدَرُ. Verbal noun is a type of noun which can bear the article or tanwin (الله على and can be declined according to the sentence i.e nominative, accusative and genitive case.

Example:

"Why do the rabbis and the priests not forbid them from their sinful *speech* and their *eating* the 'orbidden'? Evil is the work which they do." (5:63)

"Turn towards Allah with sincere repentance." (66:8)

"Feed ten indigent persons, on a scale of the average for the food of your families; or feed ten poor persons with the normal food with which you feed your own people or clothe them or set free a slave." (5:89)

The following are the nouns and verbs derived from the النَصْدَرُ.

The verbal forms are not governed by a certain rule as they are (accepted by hearing, tradition).

The following patterns are used in the Holy Qur'an:

Pattern	Example From the Holy Qur'an
	﴿ فَطُوَّعَتْ لَهُ، نَفْسُهُ. قَنْلَ أَخِيهِ فَقَنَلَهُ، فَأَصَّبَحَ مِنَ ٱلْخَسِرِينَ
فَعْلُ	"So his soul willed for him, the <i>murder</i> of his brother, he thus killed him and thereby became one of the losers." (5:30)
فُعُلُ	﴿ إِنَ ٱلشِّرْكَ لَظُلُمٌ عَظِيمٌ ﴾
	"Polytheism is certainly a great <i>injustice</i> ." (31:13)
فُعْلُ	﴿ وَقَالُواْ قُلُوبُنَا عُلُفُ ۗ ﴾
قعل ا	"And (they) say, 'Our hearts are coverings." (2:88)
فَعَلُ	﴿ لَقَدْ خَلَقْنَا ٱلْإِنسَنَ فِي كَبَدٍ ﴾
فعل	"We have indeed created man in hardship." (90:4)
فَعِلَ	﴿ وَجَآءُو عَلَىٰ قَمِيصِهِ ، بِدَمِ كَذِبَ ﴾
فعِل	"And they came with <i>false</i> blood on his shirt." (12:18)
	﴿ هُدَى لِلْمُتَّقِينَ ﴾
فُعَلُ	"Guidance (in it) for those who guard (against evil)."
	(2:2)
<u> </u>	﴿ فَقَبَضْتُ قَبْضَكَةً مِّنْ أَثْرِ ٱلرَّسُولِ ﴾
فَعْلَةُ	"So I took a <i>handful</i> from the footstep of the Messenger." (20:96)

فِعْلَةُ	﴿ تِلْكَ إِذَا قِسْمَةٌ ضِرَى ﴾
	"Then that is an unfair division." (53:22)
فُعْلَةً	﴿ إِذْ أَنْتُم بِٱلْعُدُونَ ٱلدُّنْيَا ﴾
فعله	"When you were on the <i>nearer</i> side (of the valley)." (8:42)
فَعَلَةٌ	﴿ فَفِذْ يَدُّ مِّن صِيَامٍ أَوْ صَدَقَةٍ ﴾
فعلة	"Then (he should effect a) ransom by fasting or (giving) <i>charity</i> ." (2:196)
فَعِلَةٌ	﴿ وَتَمَّتَ كَلِمَتُ رَبِّكَ ﴾
	"And perfected is the <i>word</i> of your Fosterer." (6:115)
فِعْلَى	﴿ إِنَّ هُوَ إِلَّا ذِكْرَىٰ لِلْعَالَمِينَ ﴾
	"It is nothing but a <i>reminder</i> for the worlds." (6:90)
فَعْلَى	﴿ فَمَا زَالَت تِلْكَ دَعُورُهُمْ ﴾
ق <b>ع</b> لی	"So, that <i>call</i> of theirs did not cease." (21:15)
فُعْلَى	﴿ يَكِ إِنَّهُ مَنْ الْحُلَّمُ اللَّهُ الْحَلَّمُ اللَّهُ الْحَلَّمُ اللَّهُ الْحَلَّمُ اللَّهُ اللَّلَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّلْمُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل
تعبی	"O good news! here is a youth." (12:19)
_	﴿ وَلَمَّا رَجَعَ مُوسَى ٓ إِلَى قَوْمِهِ ، غَضَبَنَ أَسِفًا ﴾
فَعْلَانِ	"And when Musa returned to his people, angry and grieved." (7:150)

	﴿سَمِعْنَا وَأَطَعْنَا عَفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴾
فُعْلَانِ	"We hear and we obey, (we seek) Your protective forgiveness our Fosterer and towards You is the destination." (2:285)
	﴿ وَكُرَّهَ إِلَيْكُمُ ٱلْكُفُرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَّ ﴾
فِعْلَانِ	"And He has made infidelity and transgression and disobedience (items of) dislike to you." (49:7)
فَعَالُ	﴿ وَإِنَّا عَلَىٰ ذَهَارِ بِهِ - لَقَدِرُونَ ﴾
فعال	"And We have the power on its removal." (23:18)
فِعَالُ	﴿ وَهُوَ أَلَدُ ٱلْحِصَامِ ﴾
قِعاں	"Yet is he the most rigid in opposition." (2:204)
6	﴿ قَالَ لَقَدْ ظَلَمَكَ بِسُوَّالِ نَعْمَلِكَ ﴾
فُعَالُ	"He (Dawood) said, 'He has been unjust to you by demanding your ewe.'" (38:24)
	﴿ بَرَآءَ أُهُ مِنَ ٱللَّهِ وَرَسُولِهِ *
فَعَالَةً	"A (declaration) of immunity from Allah and His Messenger." (9:1)
فِعَالَةٌ	﴿ أَجَعَلْتُمْ سِقَايَةَ ٱلْحَابَةِ ﴾
فِعاله	"Do you make (one who) gives drink to pilgrims." (9:19)
6	﴿ فَبَلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ﴾
فُعُوْلُ	"Before the rising of the sun and before its <i>setting</i> ." (50:39)

فَعُوْلُ	﴿ فَنَقَبَّلُهَا رَبُهَا بِقَبُولٍ حَسَنٍ ﴾  "So her Fosterer accepted her with a good acceptance."  (3:37)
فَعِيْلُ	﴿ وَجَعَلْنَكُمْ أَكُثُرُ نَفِيرًا ﴾ "We made you a party more numerous." (17:6)
فَعُوْلَةً	﴿ وَمِنَ ٱلْأَنْعَكِمِ حَمُولَةً وَفَرَّاتُكَ ﴾  "And of the cattle some are for carrying burden and some for slaughter (food)." (6:142)

Note: The pattern اِسْمُ الْمَرَّةِ is called اِسْمُ الْمَرَّةِ. It is used to specify the number of times an act is committed.

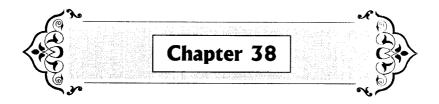
. اَلْمَصْدَرُ الْمِيْمِي - called - المَصْدَرُ الْمِيْمِي - called المَصْدَرُ الْمِيْمِي

مُفْعَلُ - مَفْعِلُ - مَفْعِلُ - Its pattern can be

"My Fosterer! Cause me to enter the *entrance* of truth." (17:80)

"And cause me to exit the exit of truth." (17:80)

"They will stay therein; excellent will be the dwelling place/time for staying." (25:76)



### TRILITERAL DERIVED VERB

# النفِعْلُ المريدُ الثُّلاَثِي

The verb in which there is an increase in letter or letters is called: الفِعْلُ الْمَزِيْدُ الشُّلاَ ثِي

Letters are added to the tri-literal root verbs (اَلْفِعْلُ اَلْمُجَرَّد الثُّلاَ فِي) to increase the vocabulary and to fulfill the demands of the language.

Due to the increase in letters to the tri-literal root verb in the form of prefixes, suffixes and infixes, derived verbs are formed and their meaning can be:

- Similar to the root
- Changed from transitive to intransitive, etc.

For example: the root verb قَتَلَ is "to kill".

- By adding a long vowel *alif*, '\' after ق of قَتَلَ, the derived verb قَاتَلَ is formed and gives the meaning "to fight another person".

There are 15 forms of verbs. The three lettered form فَعَلَ which is the root, is considered as the first form. The other 14 forms are the derivatives of the first form.

With the addition of one letter to the first form of the verb, the following verbs are derived.

فَعَّلَ: Form II

فَاعَلَ: Form III

أَفْعَلَ : Form IV

With the addition of two letters to the first form of the verb, the following verbs are derived.

تَفَعَّل: Form V

تَفاَعَلَ: Form VI

إِنْفَعَلَ: Form VII

إِفْتَعَلَ : Form VIII

إِفْعَلَّ: Form IX

With the addition of three letters to the first form of the verb, the following verbs are derived.

إِسْتَفْعَلَ : Form X

إِفْعَالَّ : Form XI

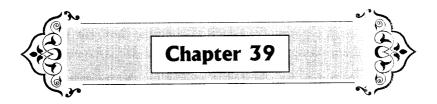
تَصْرِيْفُ الفعل المجرد الرُّباعي :4-letter root verbs

فَعْلَلَ: Form XII

تَفَعْلَلَ: Form XIII

إِفْعَلَلَّ: Form XIV

إِفْعَنْلَلَ : Form XV



# فَعُّلَ - Form II

It is formed from the tri-literal root by doubling the second radical. The imperfect tense (المُضَارِعُ) sign of this pattern will bear a dammah (علم المُعارِعُ).

### Table of فَعَّلَ:

				Active Participle		PASTRANDER SULEO O	2000
فَعَّلَ	يُفَعِّلُ	فَعِّلْ	/تَفْعِيْلُ تَفْعِلَةُ	مُفَعِّلُ	مُفَعَّلُ	فُعِّلَ	يُفَعَّلُ
عَلَّمَ	يُعَلِّمُ	عَلِّمْ	تَعْلِيْمٌ	مُعَلِّمٌ	مُعَلَّمُ	عُلِّمَ	يُعَلَّمُ

#### Points to note:

1. Some words of this form have a causative meaning. For example:

To know To teach (to cause someone to know)

"And He *taught* Adam all names, then He presented them (things) before the angels." (2:31)

2. This form may be adopted to strengthen the meaning. An act is done with grea violence or continued for a longer duration.

To cut To cut into pieces

To kill To massacre

3. To shorten: Some verbs of this form give the complete sense of a sentence.

4. To change from intransitive (اللَّهٰ زِمُ) to transitive (اللُّمْتَعَدِّىٰ).

Words that are intransitive in form I become transitive in form II.

To sleep To put to sleep

5. Same meaning as in tri-literal.

In this form the meaning of the derived verb is the same as the root.

To change To change

"Then those who were unjust *changed* the word to other than what was said to them." (2:59)

6. Verbs formed from nouns.

Some verbs in this form are made from nouns.

To make a Jew. (from the noun يَهُوْدِيُّ meaning Jew) يَهُوْدِيُّ —To make a Christian. (from the noun نَصْرَانِيُّ meaning Christian)

7. Totally new meaning are given to the derived form. For example:

To mock To subjugate

"Glorified be He Who has *subjected* these to us (for our use) and we were not able to do it." (43:13)

To roast To pray

To injure To speak

8. To make the passive voice of this form, in the past perfect tense, the first radicle is given dammah = and the second

radicle is given kasra. Whereas, in the imperfect tense the sign of النُصَارِعُ will bear damma, and the second radicle will bear fatha.

The verbal noun (المَصْدَر) in the defective verbs (الفعلُ النَاقِصُ) will be on the pattern of تُفْعِلَةٌ.

For example: تَزْكِيَةً  $\leftrightarrow$  زَكَّ

Table of زَكَّ to purify, to clean.

				Active Participle			
زَگَ	ؽؗڒؘڴٙ	زَكّ	تَزْكِيَةً	مُزَكً	مُزكًى	زُگِّ	یُزَگّی

"And save me from Fira'wn and his work and save me from the unjust people." (66:11)

"He (the devil) promises them and excites vain desires in them, and the devil does not promise them (anything) but deception." (4:120)

Note: There are some verbs which are not defective but their verbal noun (مَصْدَر) is also on the pattern of تَفْعِلَةٌ.

### Example:

### Examples:

"He recites to them His signs and *purifies* them and teaches them the book (the law) and the wisdom." (62:2)

"And recite the Qur'an gradually (giving) intervals." (73:4)

"So he neither *accepted* the truth nor *worshipped* (offered salat)!" (75:31)

"But denied and turned back!" (75:32)

"And (remember) when We delivered you from the people of Fira'wn." (2:49)

"The *squanderers* are certainly the brothers of the devils." (17:27)

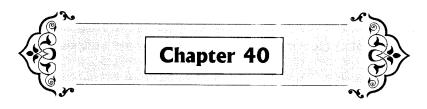
"Whatever is in the skies and the Earth *glorifies* Allah." (57:1)

"Glorify the name of your Fosterer, the Most High." (87:1)

"But Allah has made the belief (an item of) *love* for you and He has *beautified* it in your hearts, and He has made infidelity and transgression and disobedience (items of) *dislike* to you." (49:7)

"No, he has come with the truth and *confirms* the messengers (who had come before him)." (37:37)

"Inform me with knowledge if you are truthful." (6:143)



### فَاعَلَ - Form III

The form 0 is constructed by adding a i i in between the first radical i and second radical i. The imperfect tense sign of this pattern bears d ammah on it.

### Table of فَاعَلَ:

Tense	Tense	ative	Noun	Participle	Passive Participle	Passive	Passive
فَاعَلَ	يُفَاعِلُ	فَاعِلْ	مُفَاعِلَةً /فِعَالً	مُفَاعِلُ	مُفَاعَلُ	فُوْعِلَ	يُفَاعَلُ
قَاتَلَ	يُقَاتِلُ	قَاتِلْ	مُقَاتَلَةً /قِتَالُ	مُقَاتِلُ	مُقَاتَلُ	قُوْتِلَ	يُقَاتَلُ

To make the past passive voice, the general rule is followed but the *alif* (1) in between will be changed to 3.

### Example:

#### Points to note:

1. Verbs of this form usually show an action being done with another (person or group). Hence it is always a transitive verb.

"And how many of the prophets *fought* (in the way of Allah) with whom there were many devoted men." (3:146)

Sometimes verbs of this form might have a complete new meaning from their tri-literal root. For example:

"The neighborhood of which We have blessed, that We might show him (some) of Our signs." (17:1)

The verbal noun of a defective verb (الفعلُ النَاقِصُ) will be on the pattern of مُفَاعَلَةٌ

### Example:

				Active Participle			
لاَقَى	يُلاَقِيْ	لاَقِ	مُلاَقَاةً	مُلاَقٍ	مُلاَقً	لُوْقِيَ	يُلاَقَ

### Examples:

"I was expecting that I would certainly *encounter* my account (of deeds)." (69:20)

"And fight with them till there is no persecution." (2:193)

"Fighting is prescribed for you and it is (a matter of) dislike for you." (2:216)

"So now associate with them, and seek what Allah hath ordained for you." (2:187)

"For that there is the garden for them, they fight in the way of Allah." (9:111)

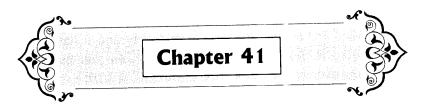
"And whoever *strives*, *he strives* only for (the benefit of) his own soul." (29:6)

"Did you not consider him who argued with Ibrahim about his Fosterer?" (2:258)

"And there are those who chose the mosque to cause harm." (9:107)

"When the hypocrites come to you." (63:1)

"I do not intend to go towards that from which I (myself) forbid you." (11:88)



# أَفْعَلَ - Form IV

The form أَفْعَلَ is made by prefixing hamza (أ) with fatha (\_) to the root form فَعَلَ. This hamza (أ) is not the hamza of joining (هَمْزَةُ الْوَصل), as in the other forms hence it is always pronounced. The imperfect sign of this pattern bears dammah on it.

## :أَفْعَلَ Table of

Past Tense	Imperfect Tense	Imper- ative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
أَفْعَلَ	يُفْعِلُ	أَفْعِلْ	إِفْعَالُ	مُفْعِلُ	مُفْعَلُ	أُفْعِلَ	يُفْعَلُ
أَسْلَمَ	يُسْلِمُ	أُسْلِمْ	إِسْلاَمُ	مُسْلِمٌ	مُسْلَمٌ	أُسْلِمَ	يُسْلَمُ

#### Points to note:

1. Some words of this form have a causative meaning. For example:

$$-$$
 To go out الْخْرَجَ – To drive out – خَرَجَ – To descend – آئزَل – To take or bring down

"And We have sent it down in reality and it has come down in reality, and We have not sent you but as a conveyer of good news and a warner." (17:105)

2. Some Transitive verbs (المُتَعَدِّىٰ) are made from the intransitive verbs (اللاَزمْ).

### Example:

"Praise is due only for Allah Who has removed grief from us." (35:34)

3. Sometimes verbs of this form might have a complete new meaning from their tri-literal root. For example:

"He said, 'You throw (first).' So when they threw..." (7:116)

4. Some verbs of this form are from nouns.

To enter upon morning صُبْحُ – Morning – صُبْحُ – To enter upon morning – صُبْحُ – evening – مَسَاءُ – To enter into evening – صُحَى – Forenoon – صُحَى

5. In hollow verbs, the verbal noun will be on the pattern of أِفْعَالَةُ Example:

Table of أَقَامَ to establish, to straighten:

				Active Participle			
أقَامَ	يُقِيْمُ	أقِمْ	إِقَامَةُ	مَقِيْمٌ	مُقَامً	أُقِيْمَ	يُقَامُ

6. In defective verbs, the verbal noun will be on the pattern of افْعَاءُ.

Example: To establish, to straighten

: أَوْفَى Table of

					Passive Participle		
أَوْفَى	يُوْفِيْ	أَوْفِ	إِيْفَاءُ	مُوْفٍ	مُوْفًى	أُوْفِيَ	يُوْفَى

### Examples:

"And do not say to one who offers you peace, (or salutation), 'You are not a believer.'" (4:94)

"Their hearts (being involved) in pastime. And those who are unjust talk in *secret*." (21:3)

"And We sent before you only men." (21:7)

"And *delivered them* and him whom We willed and *We destroyed* those who committed excesses." (21:9)

"And We produced after them other people." (21:11)

"Whenever they will intend to go out from it." (22:22)

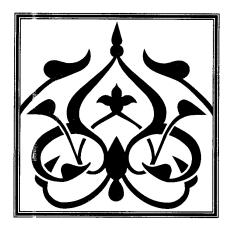
"But Allah has made trade *lawful* and prohibited usury." (2:275)

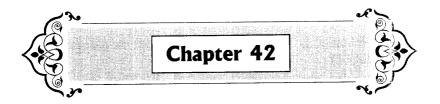
# ﴿ وَلَا تُسْرِفُوا ۚ إِنَّهُ ، لَا يُحِبُ ٱلْمُسْرِفِينَ ﴾

"And do not be extravagant, He certainly does not like those who are extravagant." (7:31)

"Allah directs you concerning your children." (4:11)

"When his Fosterer said to him (Ibrahim), 'Submit.' He replied, 'I submit before the Fosterer of the worlds." (2:131)





## تَفُعَّلَ - Form V

. it o form II: فَعَّلَ to form II: تَعَقَلَ

### تَفَعَّلَ Table of:

				Active Participle			
تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلْ	تَفَعُّلُ	مُتَفَعِّلُ	مُتَفَعَّلُ	تُفُعِّلَ	يُتَفَعَّلُ
تَعَلَّمَ	يَتَعَلَّمُ	تَعَلَّمْ	تَعَلَّمُ	مُتَعَلِّمٌ	مُتَعَلَّمٌ	تُعُلِّمَ	يُتَعَلَّمُ

#### Points to note:

is the reflexive form of فَعَّلَ . Here the action relates back to the doer. For example:

To teach – عَلَّمَ

.To learn تَعَلَّمَ

To be separated. – تَفَرَّقَ – To separate

 $\tilde{b}$  —To make spacious – تَفَسَّحَ – To become spacious

"When it is said to you 'Make room in assemblies." (58:11)

"And remember the name of your Fosterer and *devote* yourself to Him (with exclusive) devotion." (73:8)

2. Verbs made from nouns.

3. Verbs which indicate gradual action.

$$=$$
 To swallow, to sip  $=$  جَرَعَ – To drink sip by sip

"He will *drink it little by little* but he will not be able to swallow it." (14:17)

4. Verbs with complete new meaning

To give charity/alms - تَصَدَّقَ - To speak the truth - صَدَقَ

"And the men who give charity and the women who give charity." (33:35)

### Examples:

"And those *who die* among you and leave behind wives." (2:234)

"And do not *long for those* (articles) in which Allah has been more gracious to some gifts." (4:52)

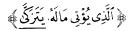
"That Allah may protect you from (every) sin of yours which you (could) send in advance." (43:2)

"And hold together (and be united) through the rope of Allah and *do not be divided*." (3:103)

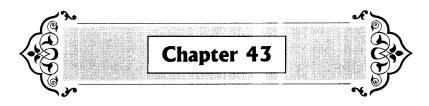
"And on the Day the hour of doom will be established, on that Day they will be divided." (30:14)

"Our Fosterer! And accept my prayer." (14:40)

"Our I osterer! Accept from us, You are certainly the All-Hearing, the All-Knowing." (2:127)



"He who gives his wealth for his self purification." (92:18)



## تَفَاعَلَ – Form VI

. تَفَاعَلَ is added to form III (فَاعَلَ) it becomes تَفَاعَلَ

### : تَفَاعَلَ Table of

				Active Participle	- 1828 REPRESENT		
تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعَلْ	تَفَاعُلُ	مُتَفَاعِلُ	مُتَفَاعَلُ	تُفُوْعِلَ	يُتَفَاعَلُ
تَبَارَكَ	يَتَبَارَكُ	تَبَارَكُ	تَبَارُكُ	مُتَبَارِكُ	مُتَبَارَكُ	تُبُوْرِكَ	يُتَبَارَكُ

#### Points to note:

1. Words of this form usually show an action being done with another (person or group).

To co-operate/to help one another تَعَاوَنَ - To help عَاوَنَ

2. When  $\omega$  comes in the place of third radical  $\omega$ .

#### Example:

To turn away from = تَجَافَى

### تَجَافَى Table of:

Ludebarg	[[Art -0.865]] - A-5.5	5 to 1 to 1		Active Participle		Established Alberta	1.1.2001 (14.5.4)
تَجَافَى	يَتَجَافَى	تَجَافَ	تَجَافٍ	مُتَجَافٍ	مُتَجَافًى	تُجُوفِيَ	يُتَجَافَى

"Their sides keep away from their beds." (32:16)

"When they mutually agree to it in a recognized (good manner)." (2:232)

### Examples:

"And do not find fault (among) yourselves, nor *call (one another)* by nicknames." (49:11)

"And *help one another* in righteousness and guarding (against evil)." (5:2)

"And recommend to one another, the truth, and recommend to one another, patience." (103:3)

"So let those who wish to put in conscious effort, put in a conscious effort for that." (83:26)

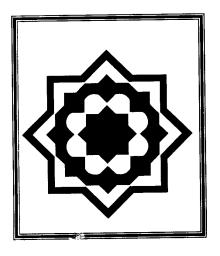
"And when they passed by them they used to wink at one another." (83:30)

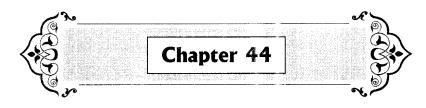
"And if you had made a *mutual appointment*, you would have gone against the appointment." (8:42)

"And you would have disputed about the affair." (8:43)

"But when the two groups *came in sight* of each other he turned upon his heels." (8:48)

"Then they turned, some blaming the others." (68:30)





# أِنْضَعَلَ – Form VII

The form إِنْ is constructed by prefixing إِنْفَعَلَ to the tri-literal root.

Table of إِنْفَعَلَ:

			1.00 State (1.00 S	Active Participle			PARTICIPATION OF THE PROPERTY OF THE PARTICIPATION
إِنْفَعَلَ	يَنْفَعِلُ	ٳؚڹ۠ڡؘؘعؚڷ	إِنْفِعَالُ	مُنْفَعِلُ	_	_	_
إِنْفَجَرَ	يَنْفَجِرُ	ٳؚڹ۠ڡؘؘڔڿ	ٳؚڹ۠ڣؚجؘٲڒؙ	مُنْفَجِرً	-	-	_

"So twelve springs gushed out from it." (2:60)

#### Points to note:

1. Sometimes verbs of this form might have a complete new meaning from their tri-literal root.

To be freed from bond مَلْلَقَ – To proceed/to depart

2. The transitive root verb is changed to intransitive in this form of the verb.

### Examples:

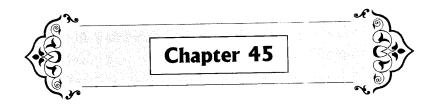
"When the sky is cleft asunder." (82:1)

"Thus twelve springs gushed out from it." (7:160)

"Would not have left off (falsehood) till the clear proof had come to them." (98:1)

"Your sight will return to you defeated (in its purpose) and it will be tired." (67:4)

"(It will be said to them), 'Proceed towards that which you used to deny." (77:29)



# أِفْتَعَلَ – Form VIII

Verbs of this form are made by prefixing با and infixing عن after to فَعَلَ thus forming إِفْتَعَلَ thus forming فَعَلَ

### :اِفْتَعَلَ Table of

Past Tense	Imperfect Tense	Imper- ative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
ٳڣ۠ؾؘعؘڶ	يَفْتَعِلُ	إِفْتَعِلْ	إِفْتِعَالُ	مُفْتَعِلً	مُفْتَعَلُ	أُفْتُعِلَ	يُفْتَعَلُ
ڂٛؾؘڞؘۄؘ	يَخْتَصِمُ	إِخْتَصِمْ	ِخْتِصَامُ	مُخْتَصِمٌ	غُنْتَصَمُّ	أُخْتُصِمَ	يُخْتَصَمُ

#### Points to note:

1. To choose/do something for oneself. For example:

To receive by اِکْتَالَ – To weigh, to measure اِکْتَالَ – To receive by

To earn – گَسَبَ

To gain for oneself - إِكْتَسَبَ

"Those who, when they take by measure from other people, the take in full." (83:2)

2. Sometimes verbs of this form might have a complete new meaning from their tri-literal root.

3. The tri-literal root and this form have the same meaning.

"Closer and closer to mankind comes their Reckoning." (21:1)

4. If the first radical ف is one of the emphatic letters (ط, ط, ط, ط, ط) then the ت of إِفْتَعَلَ will be changed to "ط".

### Example:

To be or become clear To choose

To strike To be disturbed/confused

To ascend/appear To look upon/look down/to descend Examples:

"Allah certainly selected Adam and Nuh." (3:33)

"(Someone will) say, 'Would you peep (to see him)?"" (37:54)

"So he will peep, then see him in the midst of Hell." (37:55)

"Is the unseen *disclosed* to him or has he made an agreement with the Beneficent (Allah)?" (19:78)

"Except that you become helpless by necessity to (eat) it." (6:119)

5. If the first radical ف is or j the ت of إِفْتَعَلَ will change to j. Example:

زاد 
$$\rightarrow$$
 زاد – To increase /grow larger

6. If the first radical is ¿, then the ن of إِفْتَعَلَ will be changed to and the ¿ will be assimilated.

To remember – إِذَّكَرَ 
$$\leftrightarrow$$
 اِدْدَكَرَ  $\rightarrow$  الْأَكْرِ  $\rightarrow$  آلَكُو الله عن مُلَكِو  $\rightarrow$ 

"But is there anyone who will mind?" (54:17)

7. If the first radical is *hamza*, then it will change to ت.

"The likeness of those who have *taken* guardians besides Allah." (29:41)

8. If the weak letter  $_{\circ}$  comes in place of  $\dot{\circ}$ , the first radical, the  $_{\circ}$  will change to  $\dot{\circ}$  and the pattern will be as shown in the example.

Table of إِتَّصَلَ to communicate, to connect:

1 4 4 4 4 1 3 1 4				Active		18 J. W. S. S. S. S. S. S. S.	
<u> </u>		<del></del>		Participle		Libradia's o	1.92
ٳؚؾٞۘڝؘڶ	يَتَّصِلُ	ٳؾٞڝؚڶ	إِتِّصَالُ	مُتَّصِلُ	مُتَّصَلُ	أُتُّصِلَ	يُتَّصَلُ

9. When the final radical is ع as in the case of لَـقِى, the verb in this form will be إِلْتَقَى .

### to meet: إِلْتَقَى

Past	Imperfect	Imper-	Verbal	Active	Passive	Past	Imperfect
Tense	Tense	ative	Noun	Participle	Participle	Passive	Passive
إِلْتَقَى	يَلْتَقِيْ	إِلْتَقِ	إِلْتِقَاءٌ	مُلْتَقٍ	مُلْتَقًى	أُلْتُقِيَ	يُلْتَقَى

"On the day the two armies met." (3:155)

ى comes in place of و comes in place of ع and و in place of ث as in وَقَى s in place of ت to make وَقَى the وَقَى the وَقَى s in place of ع to make وَقَى the edge the common th

Table of إِتَّقَى to save one self:

Past	Imperfect	Imper-	Verbal	Active	Passive	Past	Imperfect
Tense	Tense	ative	Noun	Participle	Participle	Passive	Passive
ٳؾۜٛڠٙؽ	يَتَّقِيْ	ٳؚؾۜٛۊؚ	ٳؚؾٞڡٙٵڠؙ	مُتَّقٍ	مُتَّقِّى	أُتَّقِيَ	يُتَّقَى

"So that you may *save yourselves* (from the punishment)." (2:21)

### Examples:

"So the waters *met* for (the execution of) an affair already programmed." (54:12)

"And for you therein, will be what your souls desire for." (41:31)

"And flesh of birds from that which they desire." (56:21)

"And the good and the evil are not equal." (41:34)

"And they cannot mediate except for him (with whom) He is *pleased*." (21:28)

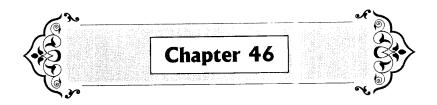
"And (there are) others who have acknowledged their sins." (9:102)

"So that the torrent *bears* (on its surface) a swelling foam." (13:17)

"And hold together (and be united) through the rope of Allah." (3:103)

"Gets every good that it earns, and it suffers every ill that it earns." (2:286)

"Except he who takes in the hollow of his hand." (2:249)



## إِفْعَلَّ – Form IX

Prefixing إِ and doubling the ل makes إِنْعَـلَ This form is used only to express colors and defects.

:إِفْعَلَّ Table of

Past Tense	Imperfect Tense	Imperative	Verbal Toun	Active Participle
ٳڣ۠ۼڷۜ	يَفْعَلُّ	إِفْعَلِلْ / إِفْعَلِّ	ٳڣ۠ۼؚڵٲؙڷ	مُفْعِلُ
ٳٟڠٚڡؘڗۜ	يَحْمَرُّ	إِحْمَرِرْ / إِحْمَرٌ	ٳۣڂٛڡؚڗٲڒٞ	مُحْرِرٌ

As this form of verb is intransitive (فِعْـلُ الـلَّازِم) there will be no passive participle and passive voice.

#### Example:

To become white \_ إِبْيَضَّ

To become black \_ إِسْوَدَّ

To become yellow \_ إَصْفَرَّ

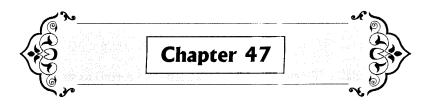
To become green إخْضَرّ

### Examples:

"Then as for those whose faces will be black." (3:106)

"And as for those whose faces will be white." (3:107)

"And his eyes became white due to grief." (12:84)



## إسْتَفْعَلَ – Form X

It is formed by prefixing إِسْتَ to فَعَلَ to

### :إِسْتَفْعَلَ Table of

Past	Imperfect	Imper-	Verbal	Active	Passive	Past	Imperfect
Tense	Tense	ative	Noun	Participle	Participle	Passive	Passive
ٳؚڛٛؾؘڡ۠۫ۼؘڶ	يَسْتَفْعِلُ	ٳؚڛ۠ؾؘڡ۠ۼؚڷ	ٳؚڛ۠ؾؚڣ۠ۼٲڷؙ	مُسْتَفْعِلً	مُسْتَفْعَلُ	أُسْتُفْعِلَ	يُسْتَفْعَلُ
إِسْتَغْفَرَ	يَسْتَغْفِرُ	ٳؚڛ۠ؾؘۼ۠ڣؚۯ	ٳؚڛ۠ؾؚۼ۠ڡؘؘٲۯؙ	مُسْتَغْفِرُ	مُسْنَغْفَرً	أُسْتُغْفِرَ	يُسْتَغْفَرُ

#### Points to note:

1. The main characteristic of this form is that it often expresses the seeking, asking or demanding as expressed in the root form.

This form indicates a certain quality which a person may or may not have.

### Example:

3. This form is the reflexive of the form IX اِفْعَلَّ

4. When ى comes in place of يُسْتَفْقَى then the pattern is observed as below:

Table of إِسْتَفْتَى – To ask for legal opinion:

F727.1776.0000	Imperfect Tense	ONTO MILE OF STREET	18/68/00/20	Active Participle		
	LIN SIGNATORE (C.		134490	مُسْتَفْتٍ	4	

#### Examples:

"You Alone do we serve and (from) You Alone do we seek help." (1:4)

## ﴿إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونً ﴾

"Only those will respond, who listen" (6:36)

"Respond to your Fosterer before the coming of the Day from Allah, for which there is no turning back." (42:47)

"Let them also, with a will, Listen to My call, and believe in Me." (2:186)

"But if they do not respond to you." (28:50)

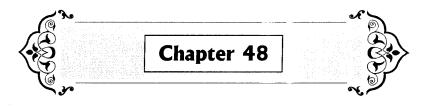
"I would have had abundance of good." (7:188)

"And covered themselves with garments and persisted (in refusing) and considered themselves great (due to) pride." (71:7)

"And I did seek to make him yield himself to me but he abstained." (12:32)

"Then why do they not turn to Allah (in repentance) and seek His *projective forgiveness*." (5:74)

"And those who ask for protective forgiveness in the early hours of morning." (3:17)



## إِفْعَالًّ – Form XI

is formed by prefixing  $\frac{1}{2}$  and infixing alif ( \ \) between  $\frac{1}{2}$  and  $\frac{1}{2}$  and doubling the  $\frac{1}{2}$ . Verbs of this form usually describe intensity in color.

### :إِفْعَالَ Table of

Past Tense	Imperfect Tense	Imperative	Verbal Noun	Active Participle
إِفْعَالً	يَفْعَالُّ	إِفْعَالِلْ	ٳؚڣ۠ۼؚؽ۠ڵٲؙڵٞ	مُفْعَالُّ
إِدْهَامَّ	يَدْهَامُّ	إِدْهَامِمْ	ٳۮ۠ۿؚؽ۠ڡٙٲمٞ	مُدْهَامُّ

#### Example:

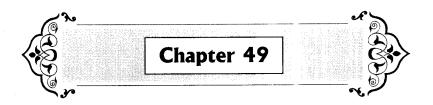
To be deep green/black \_ إِذْهَامَّ

Example from the Qur'an:

﴿ مُدْهَامَّتَانِ ﴾

"Both, dark green in colour." (55:64)





### FOUR LETTERED VERBS

الْفِعْلُ الْمُجَرَّد الرُّباعِيْ

فَعْلُلَ – Form XII

These verbs are formed from four letters, the root of which is فَعُلَلَ. They are not derived from the tri-literal form فَعُلَلَ.

Table of فَعْلَلَ:

					Passive Participle		
فَعْلَلَ	يُفَعْلِلُ	فَعْلِلْ	فَعْلَلَةُ	مُفَعْلِلُ	مُفَعْلَلُ	فُعْلِلَ	يُفَعْلَلُ
زَحْزَحَ	يُزَحْزِحُ	زَحْزِحْ	زَحْزَحَةً	مُزَحْزِحُ	مُزَحْزَحُ	زُحْزِحَ	يُزَحْزَحُ

Examples:

﴿ ٱلَّذِي يُوَسُومُ فِ صُدُودِ ٱلنَّاسِ ﴾

"Who whispers into the bosoms (hearts or minds) of mankind." (114:5)

"When the Earth is quaked with its quaking." (99:1)

"But to live (so long) would by no means *remove* him from the punishment." (2:96)

"So their Fosterer *destroyed* them due to their sin and thus balanced it (the destruction was equal to their crime)." (91:14)

"And the night when it comes (and goes)." (81:17)



### Chapter 50



### DERIVED FORMS OF 4-LETTERED VERBS

# تَصْرِيْفُ الفِعْلِ المزيْدِالرُّباَعِي

### تَضَعْلَلَ - FORM XIII

### : تَفَعْلَلَ Table of

Past Tense	Imperfect Tense	Imperative	Verbal Noun	Active Participle
تَفَعْلَلَ	يَتَفَعْلَلُ	تَفَعْلَلَ	تَنعْلُلُ	مُتَفَعْلِلُ

### إِفْعَلَلَّ – FORM XIV

### :اِفْعَلَلَّ Table of

Past Tense	Imperfect Tense	Imperative	Verbal Noun	Active Participle
ٳڣ۠ۼؘڶڷٙ	يَفْعَلِلُّ	إِفْعَلِلً/ إِفْعَلِّلْ	ٳڣ۠ۼڵڗؙٞڶٛ	مُفْعَلِلًّ
إِطْمَئَنَّ	يَطْمَئِنُّ	إِطْمَئِنَّ/ إِطْمَأْنِنْ	إِطْمِئْنَانُ	مُطْمَئِنُّ

### Examples:

"(Ibrahim) said, 'Why not, but for the *satisfaction* of my heart." (2.260)

"While his heart is peaceful with belief." (16:106)

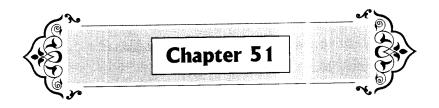
"O you peaceful soul!" (89:27)

"The skins of those who fear their Fosterer *tremble* (in response to the effect produced) by it." (39:23)

### إِفْعَنْلُلَ – FORM XV

### الْفِعَنْلَلَ Table of

Past Tense	Imperfect Tense	Imperative	Verbal Noun	CHUCCHA WAS DOWNEDED AS ES	Passive Participle
ٳؚڡ۠۫ۼؘٮ۠ڶڶ	يَفْعَنْلِلُ	ٳۣڣ۠عَنْلِلْ	ٳڣ۫ۼؚڹ۠ڵٲؙ	مُفْعَنْلِلُ	مُفْعَنْلَلُ



## DECLENSION OF A NOUN

الإعراب

In Arabic, declension is called الإعْرَابُ, which we dealt with briefly in the second chapter. Based on the الإعْرَابُ, nouns are divided into two groups: Indeclinable (المَعْرَبُ) and Declinable

### الْمَبْنِيُّ - INDECLINABLE NOUNS

A noun whose final vowel is static is said to be الْمَبْنِيُّ, i.e the harakah on the last letter of the noun does not change in the nominative, accusative or genitive case.

Nouns that are indeclinable are:

1. All forms of pronouns such as الله أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ All forms of pronouns such as أَنْ أَنْتَ Past tense verbs that have pronouns like أَنَا أَنْتَ hidden in them such as أَكَلْتُ مَرَبْتَ are also indeclinable.

- 2. Particles of interrogation, prepositions, jussive and subjunctive particles like: مَتَّى / لَنْ ,لَمْ /إِنْ ,فِيْ /مِن ,أَيْنَ /هَلْ , etc.
  - 1. Relative and demonstrative pronouns like: الَّذِيْ، الَّذِيْنَ، تِلْكَ etc.
  - Nouns ending with alif ( \ ) but spelt with the ending slike اللَّ إِنْ الْمَقْصُوْرَة and عِيْسَى. This kind of alif is called مُوْسَى
     Other example includes: هُدَى , كُبْرَى , كُبْرَى

### Examples:

"(There is) *guidance* (in it) for those who guard (against evil)." (2:2)

"And those who believe, (both) in the life of this world and on the Day when the witnesses will stand." (40:51)

"He said, 'Throw it down O Musa." (20:19)

"Then do not sit with the unjust people after *remembering* it." (6:68)

"He indeed saw (some) of the *greater* signs of his Fosterer." (53:18)

### المُعْرَبُ – DECLINABLE NOUNS

- A declined noun is said to be المُعْرَبُ i.e. changeable. They are of two types:
  - المُنْصرف 1.
  - .المَمْنُوعُ مِنَ الصَّرْفِ 2.
- Nouns which are المُنْصرِفُ are fully changeable and display the case they are in, by الإعْرَابُ بِالحُرَكَةِ or الإعْرَابُ بِالحُرَكةِ.
   These are called triptotes. For example, مُسْلِمٌ and مُسْلِمٌ.
- Nouns which are من الصّرف are partly changeable and are called diptotes. Most proper names of non-Arabic origin, whether personal or geographical and adjectives denoting colors are diptotes. For example:

Nouns of this kind will never bear tanwin (تَنُويْن) or kasrah (جَانَنُويْن)

### Examples:

"The leaders of Firawn's people said." (7:109)

"(We will follow the) religion (dictated by) *Ibrahim* the upright." (2: 135)

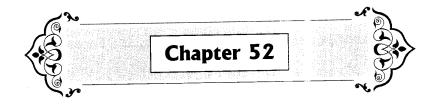
"And when *Ibrahim* was raising the foundations of the house with *Ismael* (he prayed)." (2:127)

"Go to Firawn, he has certainly rebelled." (79:17)

"And Dawood killed Jalut." (2:251)

"It should be a *yellow colored* cow; its color should be intensely yellow, delighting those who look at it." (2:69)

"A messenger who will come after me, his name being *Ahmed*." (61:6)



### **EXCEPTION**

### ألإستتثناء

The particle used to make an exception is  $\sqrt{2}$ . The noun which follows  $\sqrt{2}$  is usually in the accusative case (المَنْصُوب).

### Example:

"There is no God except Allah." (37:35)

There are two parts in a sentence where the particle of exception  $| \hat{y} |$  is used -Excepted (المُسْتَثْنَى) and Generality (أَلْمُسْتَثْنَى مِنْهُ).

*In the above example:* 

آلِهُ – is the generality,

ألمُسْتَثْنَى مِنْهُ

 $\sqrt{||}$  – is the particle of exception,

.عَرف الإِسْتِثْنَاء

is the excepted, الله

ألمُسْتَثْنَى.

There are two types of Exception (أَلْمُسْتَثْنَى):

1. أَلْمُسْتَثْنَى المُنْقَطَع : The excepted (أَلْمُسْتَثْنَى المُنْقَطَع ) is not from the species/group of the generality (أَلْمُسْتَثْنَى مِنْهُ). For example:

"And when We (Allah) said to the angels, 'Bow down before Adam,' they bowed down *except* Iblis." (2:34)

The excepted, إِبْلِيسَ (a jinn), does not belong to the group of angels referred to by the verb فَسَجَدُواْ. The excepted (أَلْمُسْتَثْنَى) is always in the accusative case (المَنْصُوْبُ) in لَمُسْتَثْنَى أَلْمُنْقَطَع أَلْمُنْقَطَع أَلْمُنْقَطَع أَلْمُنْقَعَلِهِ أَلْمُنْقَعَلِهِ أَلْمُنْقَعَلِهِ أَلْمُنْقَعِلِهِ أَلْمُنْقِعِلِهِ أَلْمُنْقَعِلِهِ أَلْمُنْقَعِلِهِ أَلْمُنْقِيقِ أَلْمُنْقِيقِ أَلْمُنْقِعِلِهِ أَلْمُنْقِعِلِهِ أَلْمُنْقِقِهِ أَلْمُنْقِعِلًا أَلْمُنْقِيقِ أَلْمُنْقِعِلًا أَلْمُنْقِقِعِلْهِ أَلْمُنْقِعِلًا أَلْمُنْقِقِهِ أَلْمُنْقِلِهِ أَلْمُنْقِلِهِ أَلْمُنْقِيقِهِ أَلْمُنْقِيقِهِ أَلْمُنْقِيقِهِ أَلْمُنْقِلِهِ أَلْمُنْقِيقِهِ أَلْمُنْقِقِهِ أَلْمُنْقِيقِهِ أَلْمُنْقِعِلًا أَلْمُنْقِيقِهِ أَلْمُنْقِعِلًا أَلْمُنْقِقِهِ أَلْمُنْقِقِهِ أَلْمُنْقِقِهِ أَلْمُنْقِقِهِ أَلْمُنْقِقِهِ أَلْمُنْقِيقِلًا أَلْمُنْقِقِقِلِهِ أَلْمُنْقِقِقِهِ أَلْمُنْقِلِقِهِ أَلْمُنْقِلِهِ أَلْمُنْفِقِهِ أَلْمُنْقُلُولُهُ أَلْمُنْقُلُولُ أَلْمُنْفُولُولِهِ أَلْمُعِلَّالِهُ أَلْمُنْفِقِهُ أَلْمُنْقُلُولُهُ أَلِمُ أَلْمُنْقُلُولُ أَلْمُنْفِقِهِ أَلْمُنْفُولِهِ أَلْمُنْفِقِهِ أَلْمُنْقُلِهِ أَلْمُنْفِقِهِ أَلْمُنْفُولِهِ أَلْمُنْفُولِهِ أَلْمُنْفِقِهِ أَلْمُنْفِقِهِ أَلَامُ أَلْمُنْفُلِهِ أَلَّالِهُ أَلْمُنْفُلِهِ أَلْمُنْفُولِهِ أَلْمُنْفُلِهِ أَلْمُنْفِقِهِ أَلْمُنْفُولِهِ أَلْمُنْفُولِهِ أَلْمُنْفُلِهِ أَلْمُنْفُلِهِ أَلْمُ أَلْمُنْفُلِهِ أَلْمُنْفِقِهِ أَلْمُنْفُلِهِ أَلْمُنْفُلِهِ أَلْمُنْفُلِهِ أَلْمُنْفُلِهِ أَلْمُنْفُلِهِ أَلْمُنْفُولُهُ أَلْمُنْفُلِهِ أَلْمُلْمُ أَلْمُ أَلْمُ أَلِمُ أَلْمُ أُلِمُ أَلْمُ أَلْمُنْفُلِهِ أَلِهُ أَلْمُنْفُلِهِ أَلْمُ أَلْمُ أَلْمُ أَلِمُ أَلِهُ أَلْمُ أُلِمُ أَلِهُ أَلْمُ أُلِهِ أَلْمُ أَلِهُ أَلْمُ أَلْمُ أَلِهُ أَلْمُ أَلِهُ أَلْمُ أُلِهِ أَلْمُ أُلِهِ أَلْمُ أُلِلْمُ أَلْمُ أُلِمُ أَلْمُ أَلْمُ أَلِهِ أَلْمُ أَلْمُ أُلِلِهِ أَلِمُ أَلِمُ أَلِهِ أَلْمُ أَلْمُ أَلِمُ أُلِهِ أَلِمُ أَلِمُ أُلِمُ أَلِمُ أَل

ألمُسْتَشْنَى المُتَّصِل : The excepted (ألمُسْتَشْنَى المُتَّصِل belongs to the same species/ group of the generality (ألمُسْتَثْنَى مِنْهُ).

Example:

"But they drank from it *except* a few of them." (2:249)
The rules which decide the harakah on the المُسْتَثْنَى *in* المُسْتَثْنَى are:

1. If the generality (أَلْمُسْتَثْنَى مِنْهُ) and الله are preceded by a sound statement, which is not interrogative or negative, then the excepted (المُسْتَثْنَى) will be in the accusative case (المَنْصُوْبُ).

"Everything will perish except His person." (28:88)

2. If particles of interrogation or negation precede  $\sqrt[5]{}$  in an exceptional sentence, then the excepted can bear *fatha* ( $\angle$ ) or the *e'raab* of the generality ( $\angle$ ).

"And Muhammad is not more than a messenger." (3:144)

3. When generality (أَلْمُسْتَثْنَى مِنْهُ) is not evident in a verb and a particle of interrogation or negation precedes the statement, then the excepted (اَلْمُسْتَثْنَى) will bear the harakah according to its case (nominative \_\_\_, accusative \_\_\_ or genitive \_\_\_).

"No one knows them except a few." (18:22)

"Do not serve anyone except Allah." (2:83)

"So we delivered him and his followers *except* his wife." (7:82)

#### Examples:

"No one knows them except a few." (18:22)

"Everything will perish except His Person." (28:88)

"Nothing comes out except a little." (7:58)

"It is nothing but a reminder for the worlds." (12:104)

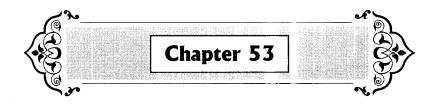
"And Munammad is no more than a messenger." (3:144)

"And they say, 'The fire will not touch us *except* for a counted number of days." (2:80)

"Who do not (even) know (what is written in) the book (their religion is nothing) *but* hearsay (idle tales or lies)." (2:78)

"Do not serve anyone except Allah." (2:83)

"Then you turned back except a few among you." (2:83)



### **ABSOLUTE NEGATION**

## لاً لِنَفِيْ الْجِنْسِ

﴿ لَا إِلَهُ إِلَّا اللَّهُ ﴾

"There is no god except Allah." (37:35)

"This is the book in which there is nothing doubtful. (2:2)

- 1. The  $\sqrt{1}$  in the above examples is used for total negation.
- 2. It is absolute denial of the species in the circumstance(s) defined by the sentences.
- 3. There will be no nunnation (تَــُويْن) on the common noun following the لَا لِنَفِيْ ٱلْجُنْسِ.
- This V precedes a common noun and makes it accusative (أَلْمَنْصُوْنُ).

The predicate of the sentence will be nominative (أَلْمَرْفُوعُ).
 For example:

"There is no god except Him." (2:163)

#### Examples:

"There is *no* portion in the hereafter." (3:77)

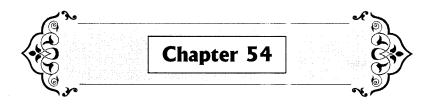
"Allah, there is *no* god except Him, the Ever Living, the Eternally Existing." (2:255)

"Then there is *no* approaching (your wives), *nor* transgression *nor* disputing during the Hajj." (2:197)

"And *nothing* less than that *nor* greater but it is (recorded) in a clear record." (10:61)

"We *do not* have knowledge except of that which You taught us." (2:32)

"There is *no* sin on you." (2:236)



### THE NOUN OF PLACE AND TIME

## إِسْمُ الْمَكَانِ وَ الزَّمَانِ

- 1. Noun of place expresses the place where the action of the verb is committed.
- 2. Noun of time expresses the time or occasion of that action.
- 3. These nouns are on the pattern of one of the following:
- مَفْعِلٌ •

Gathering – تَجُلِسُ

Destination – مَنْزِلُ

Mosque – مَسْجِدٌ

East - مَشْرِقُ

مَفْعَلٌ •

Religion – مَذْهَبُّ

Battle-field مَقْتَلُ

Time of rising – مَطْلَعُ

Place of meeting/Junction مُحْمَعُ

مَفْعَلَةٌ •

4. Mostly, when the harakah of the second radical in the imperfect form bears a dammah ( يَفْعُلُ ) then the noun for time or place will be on the pattern of مَفْعَلُ.

### Example:

He kills/will kill Battle field

5. When the *harakah* of the second radical in the imperfect form bears a *kasrah* (يَفْعِلُ then the noun for time or place will be on the pattern of مَفْعِلُ.

### Example:

He sits/will sit Gathering

6. Sometimes though the second radical of the imperfect bears dammah (يَفْعُلُ), the noun of time or place will be on the pattern of مَفْعِلٌ.

مَسْجِدٌ → مُسْجِدٌ - Mosque

East - مَشْرِقٌ ← يَشْرُقُ : شَرَقَ

Place of rising مَطْلِعٌ ÷ يَطْلُعُ : طَلَعَ

West - مَغْرِبٌ ← يَغْرُبُ : غَرَبَ

7. The plural of both the patterns for masculine and feminine will be on the pattern of مَفَاعِلُ.

مفرد Singular	مثتی Dual	جمع Plural
مَسْجِدٌ	مَسْجِدَانِ	مَسَاجِدُ
A mosque	Two mosques	Mosques
مَقْتَلُ	مَقْتَلاَنِ	مَقَاتِلُ
A battle field	Two battle fields	Battle fields

8. The passive participle (مَفْعُوْلٌ) of the derived verbs is considered as the noun of place and time.

#### Example:

#### Examples:

"And We indeed made the children of Israel settle down a real settling." (10:93)

"And We will make you to enter an honored entry." (4:31)

"For every news there is a (fixed) place/time, and you will come to know." (6:67)

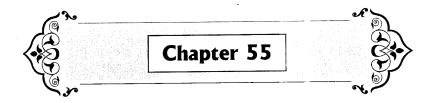
"Then (appointed for you) a place/time for staying (life) and a place/time for departure (death)." (6:98)

"He will definitely make them enter an *entry*, with which they will be pleased." (22:59)

"And I can never find besides Him, (any source of) refuge." (72:22)

"And there is *a place of stay* and *provision* for you in the Earth till a time." (7:24)

"And who is more unjust than one who prevents (people from) the *mosques* of Allah." (2:114)



### NOUN OF INSTRUMENT

## إسْمُ الآلَةِ

- 1. The noun of instrument describes the instrument with which the action of the verb is carried out.
- 2. It begins with the letter  $\rho$  as the noun of place and time, but the  $\rho$  bears kasrah (—) instead of fatha (—).
- 3. These nouns are on the pattern of one of the following:
- مِفْعَالٌ •

- مِفْعَلَةٌ •
- مِضْعَلٌ •

are on the pattern of مِفْعَلُ and مِفْعَلُ ,مِفْعَلَةُ are on the pattern of مَفَاعِيْلُ and مَفَاعِيْلُ

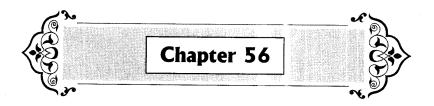
### Examples:

"The Parable of His Light is as if there were a Niche and within it a Lamp." (24:35)

"And with Him are the *keys* of the unseen, no one knows it but He." (6:59)

"And establish the balance in a just manner and do not reduce the *balance*." (55:9)

"Then as for him whose weights (of good deeds) are heavy." (101:6)



### KINDS OF FEMININE GENDER

## أَقْسَامُ الْمُؤنَّثِ

There are two genders in Arabic – Masculine (أَلْمُذَكِّرُ) and Feminine (أَلْمُؤَنَّتُ).

Except for the following categories of words, all other words indicate masculine gender.

1. Words that are feminine by meaning.

A Girl بنْتُ

A Woman \_ إِمْرَأَةُ

A Mother أمَّ

"And the wife of Firawn said, 'Comfort of the eye for me and you," (28:9)

"So We communicated to the *mother* of Musa, 'Suckle him." (28:7)

Words ending with " ة" ألْمَرْبُوْطَةُ) " قا الشَّاءُ الْمَرْبُوطة أله الله المَّارِية والمَّارِية المَّارِية والمَّارِية المَّارِية والمُعامِد المَّارِية المَّارِية والمُعامِد المُعامِد المَّارِية والمُعامِد المَّارِية والمُعامِد المَّارِية والمُعامِد المُعامِد ال

### Example:

"And on the Day when We will raise a witness from every community." (16:84)

"And when the Garden is brought near." (81:13)

Feminine nouns are also formed by adding "ق" (التّاء المَرْبُوطَة) to masculine nouns and adjectives as can be seen from the following:

مُسْلِمَةٌ 
$$\rightarrow$$
 مُسْلِمَةٌ  $\rightarrow$  Muslim woman  $\rightarrow$  الْبِنْنَةٌ  $\rightarrow$  الْبِنْنَةٌ  $\rightarrow$  Big  $\rightarrow$  كَبِيْرَةٌ  $\rightarrow$  Dight

"We certainly sent it down during the *night* of Al-Qadr." (97:1)

"And this is certainly *difficult* except for the humble ones." (2:45)

Though some words end with " ", they are considered masculine such as:

Vicegerent/Successor خَلْيْفَةُ

"I am going to make a successor in the Earth." (2:30)

3. Words ending with " اء " الْمَمْدُوْدَةُ) " اء "

#### Examples:

Green - حَضْرَاءُ

Black - سَوْدَاءُ

White - تَنْضَاءُ

Red - حَمْرَاءُ

Yellow - صَفْرَاءُ

- Sky - سَمَاءُ

"And when the sky has its covering removed." (81:11)

"A yellow colored cow, its color should be intensely yellow, delighting those who look at it." (2:69)

Though some words end with \$\(\ell\_1\), they are considered masculine. For example:

Learned - عُلَمَاءُ

Poor - فُقَرَاءُ

Martyrs - شُهَدَاءُ

"And call your witnesses besides Allah." (2:23)

"Alms are only for the poor and the needy." (9:60)

4. Words ending with s i.e أَلْأَلِفُ الْمَقْصُوْرَةُ

#### Example:

Good news - بُشْرَى

"And the *good news* came to him, he began to plead with Us." (11:74)

5. Words feminine by convention like geographical names of towns, villages, countries, etc such as:

Egypt مِصْرُ

Rome – الرُّوْمُ

"And the *Egyptian* who purchased him said to his wife." (12:21)

"The Romans have been defeated." (30:2)

6. Parts of the body that are in pairs.

7. Names given to fire.

"And you will not be questioned about the inhabitants of the *Hellfire*." (2:119)

"I will make him enter Hell." (74:26)

8. Names given to wind.

Scorching wind - Scorching wind

Furious and intensely cold wind صَرْصَرً

Wind – رِيْحُ

Violent wind - عَاصِفُ

﴿ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَامٍ نَجِسَاتٍ ﴾

"So We sent a furious *wind* on them during the days of loss." (41:16)

﴿كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِي يَوْمٍ عَاصِفٍ ﴾

"On which the *wind* blows hard on a stormy day." (14:18)

8. Certain other nouns are also considered feminine.

Earth – أَرْضُ

- Sun شَمْسَ

Self - نَفْسُ

Wine خَمْرٌ

Well – بئرٌ

House – کار ً

اً آن – Fire

﴿ وَأَلشَّمُسِ وَضُعَنَّهَا ﴾

"By the sun and its light." (91:1)

﴿ نَـٰارُ حَامِينَةٌ ﴾

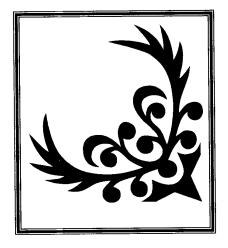
"(It is a) very hot *fire*." (101:11)

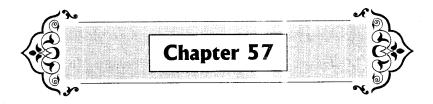
﴿إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَا لَمَا ﴾

"When the Earth is quaked with its quaking." (99:1)

﴿ وَلَا أَقْيِمُ بِٱلنَّفْسِ ٱللَّوَامَةِ ﴾

"No! And I do swear by the self-accusing soul (the conscience)." (75:2)





#### **CONDITIONAL SENTENCES**

# اَلْجُمَلُ الشَّرْطِيَّةُ

There are two parts in a conditional sentence - The Condition or Protasis (فِعْلُ الشَّرْطِ/ جَوَابُ الشَّرْطِ/ جَوَابُ الشَّرْطِ) and Apodosis (فِعْلُ الشَّرْطِ/ جَوَابُ الشَّرْطِ).

ln a verbal sentence, sometimes the protasis (فِعْلُ الشَّرْطِ) and the apodosis (جَوَابُ الشَّرْطِ) have the verb in the perfect or jussive mood.

"If you help Allah, He will help you." (47:7)

A conditional sentence is introduced by one of the following particles.

إِنْ If	اٍذَا When	لَوْ If	مَنْ Who / Whom / Whoever	مَهْمَا Whatever
أَيُّ	لَمَّا	مَا	ٲ۫ؽڹؘ	
Which/ Which ever	When	What	Where	_

1. اِنْ (if) is used to begin the sentence.

"And if you return then We (too) will return." (8:19)

When إِنْ is preceded by لَ , it means indeed if/ certainly if.

"If you do not desist I will definitely stone you, now go away from me for a long time." (19:46)

"And if he does not do what I command him to do, he will definitely be imprisoned." (12:32)

Note: إِلَّا when followed by y is merely a negative particle.

"It is nothing but a communication, communicated." (53:4)

2. إِذَا and إِذَا are said to be likely or possible conditions. In the likely conditional sentence, the فِعْلُ الشَّرْطِ and the خَوَابُ الشَّرْطِ and the can be the perfect or the jussive.

"So when the fear comes, you see them looking at you." (33:19)

"Then when the fear goes away, they meet you with sharp tongues." (33:19)

. لَوْ The unlikely condition is introduced by the conjunction.

"And had your Fosterer willed He would have made mankind a single community." (11:118)

"If We had sent down this Quran on a mountain, you would have seen it fallen down splitting asunder due to the fear of Allah." (59:21)

An unlikely negative condition is often expressed by لَوْلًا (if not/had not)

"And if Allah had not decreed exile for them." (59:3)

"And had Allah not repelled some human beings with others." (2:251)

#### Examples:

"And if you intend to exchange one wife in the place of another." (4:20)

"And if good befalls them they say, 'This is from Allah." (4:78)

"So whoever does good equivalent in weight, even to a small particle, will see it." (99:7)

"And whoever does not believe in it, then those are the persons who are the losers." (2:121)

"Whoever does evil, he will be requited with it." (4:123)

"And whoever does that, he will meet (the punishment of his) sin." (25:68)

"And they said, 'Whatever sign you may bring to us, to influence us with its magic, we will not believe in you." (7:132)

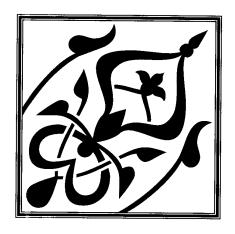
"(By) whichever (name) you call (Him), His are the best names." (17:110)

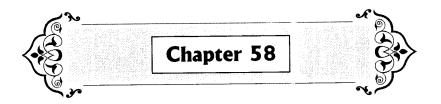
"So when he provided them with their provision." (12:70)

"And whatever good you do Allah knows it." (2:197)

"Wherever you be, death will catch you up, even if you are in towers raised high." (4:78)

"Where are those whom you claimed (that they were Our) partners?" (6:22)





#### INNA AND ITS SISTERS

إِنَّ وَ أَخَوَاتُهَا

إِنَّ وَ أَخَوَاتُهَا The following particles are called

ٳؚڹۜٞ	ٲڹۜ	كَانَّ	لَكِنَّ	لَيْتَ	لَعَلَّ
Certainly	Certainly	Like that	But	Would that	May/perhaps

- 1. When nouns are preceded by these particles they are in accusative case and the predicate is in nominative case. These particles are found in a nominal sentence and give fatha (<) to the noun that follows it and dammah (<) to its predicate.
- 2. و أَنَّ both are used to emphasize the meaning of the predicate but إِنَّ comes in the beginning of the sentence while و comes between the sentence.
- 3. أَنْ is always found in the beginning of a sentence.

"Allah is *certainly* Protectively Forgiving, Merciful." (16:18)

"Allah certainly has power over everything." (2:20)

4. وَالَتْ always follow the verb قَالَ and its forms such as إِنَّا always follow the verb إِنَّا مِقُوْلُ , يَقُوْلُ

"He says that it is a cow which is neither old nor (very) young." (2:68)

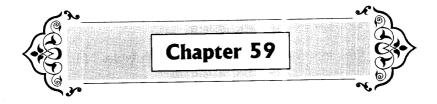
#### Examples:

"Say, 'Grace is certainly in the hand of Allah." (3:73)

"And Sulaiman did not reject *but* the devils rejected." (2:102)

"But the punishment of Allah will be severe." (22:2)

"You do not know, perhaps Allah *may* bring about an event (of reunion) after that." (65:1)



# *KAANA* AND ITS SISTERS

# كَانَ وَ أَخَوَاتُهَا

The following particles are called گَانَ وَ أَخَوَاتُهَا

گان Was	صَارَ To become	أَصْبَحَ To become, to enter/do in the morning	مَا زَالَ Increasingly, continuously	أَضْحَى To enter the dawn
لَیْسَ Not	بات To become, to pass the night	أَمْسَى To become, to enter, to do in the evening	مًا دَامَ Forever, continuously	ظَلَّ Remain, to be, continue

These verbs give dammah ( $\stackrel{\$}{\_}$ ) to its noun and fatha ( $\stackrel{\checkmark}{\_}$ ) to its predicate.

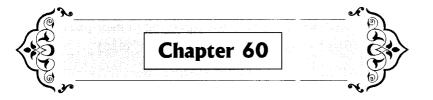
#### Examples:

"Ibrahim was neither a Jew nor a Christian." (3:67)

"And the heart of Musa's mother became void (of patience)." (28:10)

"His face is shadowed black." (16:58)

"Is not Allah the Best Judge, of all the judges?" (95:8)



## THE ACCUSATIVE – I

# الْمَنْصُوْبَاتُ

اَلْمَضَاعِيْلُ – Objects

The objects of the verb are in the accusative case i.e حَالَةُ النَّصَب.
There are five kinds of objects:

# I. DIRECT OBJECT - المَفْعُولُ بِهِ:

It is used as the direct object of a verb.

#### Examples:

"Who created the skies and the Earth." (29:61)

"So whoever is on a pilgrimage (Hajj) to the house (Ka'bah)." (2:158)

405

60: The Accusative I

"And when We will We can bring in their place (others) like them, changing (completely)." (76:28)

"And He has sent down the distinction (between right and wrong the Our'an)." (3:4)

Some verbs take two or more objects.

"And We gave them clear explanations of the (religious) affair." (45:17)

"We have made it an Arabic Qur'an that you may understand." (43:3)

"And He taught Adam all names." (2:31)

# II. ABSOLUTE OBJECT – أَلْمُظْلُقُ – II. ABSOLUTE

The absolute object is a verbal noun which is in the accusative case. It is used in three ways.

1. In the first case the absolute object is used to stress the verb. It is a verbal noun which can be of the same root verb used in the sentence. Some examples are given below.

"We certainly opened for you (a way by giving you) a clear *victory*." (48:1)

"And Allah caused you to grow from the earth (as a) growth." (71:17)

"And recite the Qur'an gradually (giving) *intervals*." (73:4)

Sometimes the verbal noun, used as an absolute object, can be from a different root verb but of the same meaning such as:

"They will not harm you except annoying (you)." (3:111)

2. In the second case the absolute object is used to know the number of times a work has been done.

#### Example:

"So that they (could) attack you with a *single* (sudden and united) attack." (4:102)

3. In the third case the absolute object is used to describe how, the action was done. i.e. as an adverb.

"O you who believe! fear Allah as He ought to be feared." (3:102)

## الظَرْفُ/اَلْمَفْعُوْلُ فِيْهِ – HII. OBJECT FOR TIME AND PLACE

Nouns which are used to show the time or place of an action are called الطَّرْفُ or الطَّرْفُ or الطَّرْفُ . These are also in the accusative case (حَالَةُ النَّصَب).

#### Examples:

"He replied, 'I stayed for *a day* or part of a day." (2:259)

"I invited my people (towards You) *night* and *day*." (71:5)

"He says, 'Now I repent." (4:18)

"He knows that which is *before* them and that which is *behind* them." (2:255)

Some accusatives may be expressed by prepositional phrases.

خَلْفَ	_	behind	- فَوْقَ	above
تَحْتَ	***	beneath/under	- قَبْلَ	before
بَعْدَ		after	- وَرَاءَ	behind
أَمَامَ	_	infront of	- أَسْفَلَ	lower

#### Examples:

"And We have made a barrier *before* them and a barrier *behind* them." (36:9)

"Then she was called from *beneath* her, 'Do not grieve, your Fosterer has made a rivulet *beneath* you." (19:24)

"And the caravan was on your lower side." (8:42)

"Because there is a king who is *after them* (and) he takes every boat by force." (18:79)

"So he began (the search) with their sacks *before* (searching) the sack of his brother." (12:76)

#### IV. OBJECT FOR AIM OR PURPOSE -

is also a verbal noun which is in the accusative case. It expresses the reason of an action of a verb.

#### Examples:

"Like him who spends his wealth to be seen by people." (2:264)

"And do not kill your children for fear of poverty." (17:31)

"They do not beg from people, being troublesome by demanding frequently." (2:273)

"And among human beings is he who sells himself seeking the pleasure of Allah." (2:207)

"Did you not see those who exhibit *ingratitude* in exchange for Allah's favors?" (14:28)

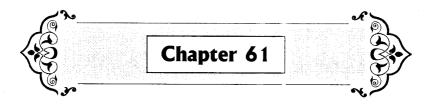
"Then Firawn and his army followed them in *rebellion* and *transgression*." (10:90)

"They thrust their fingers in their ears (because of) the *fear* of death from the thunder-claps." (2:19)

# V. OBJECT FOR DENOTING MEANING OF "WITH" – الْمُغُوْلُ مَعَهُ

The particle "و" is used to give the meaning of صَعَ (with). The object which follows و will be in an accusative case (حَالَةُ النَّصَب).

"Now you make a collective decision in your affair along with your (presumed) partners (of Allah) then do not let your affair be dubious to you." (10:71)



#### THE ACCUSATIVE - II

الْمَنْصُوْبَاتُ

## أَنْحَالُ - Noun for State

The word الْخُالُ is a peculiarly Arabic construction. It is used to describe the condition or circumstances at the time of the action of the main verb and the circumstance of the subject or object or both.

is a common noun (أَلْتَكِرَةُ) in the accusative form. The subject of the intransitive verb (أَللَّازِم) and the object of the transitive verb (أَلمُتَعَدِيْ) is called ذُو الْحَال and it is usually a proper noun, أَلمَعْرِفَةُ

For example:

"And We will gather them on the Day of Resurrection on their faces, *blind* and *dumb* and *deaf*." (17:97)

"My Fosterer! Have mercy on them in a manner similar to the manner in which they fostered me when I was a small (child)." (17:24)

"Then We appoint Hell for him, he will enter it disgraced, driven away." (17:18)

"My Fosterer! I vow to you that which is in my womb to be set free (for your service)." (3:35)

"And as for him who comes to you striving hard...." (80:8)

"And when they see any commerce or pastime, they disperse towards it and leave you *standing*." (62:11)

"So he went away from there fearfully vigilant." (28:21)

"And he will return happily to his class of people." (84:9)

"They turn on their backs in hatred." (17:46)

"(How) their shadows return from right and left *bowing* down to Allah while they are humbly (following His laws)?" (16:48)

Sometimes when "وَاو اَلْحَال is used between sentences it is called وَاو اَلْحَال meaning "while". The second sentence is a nominal sentence and forms a structure of حَال . Such a sentence is called الْجُمْلَةُ الْحَاليةُ.

#### Example:

"Do not go near worship (salat) when you are intoxicated (not conscious)." (4:43)

"And how can you take it (back) when one of you has gone into the other." (4:21)

is dropped when a verbal sentence follows. For example: وَاو ٱلْحَال

"And a man came *running* from a distant (part) of the city, he said, 'O my people! Follow the messengers." (36:20)

# اَئْتَمْبِيْزُ — THE SPECIFICATION

The specification ٱلْتَسْيِينُ is an indefinite accusative noun which is used to clarify what is not clear by the verb of the sentence. It usually explains the verb and may express weight, number, measure or other kind of specification. It is in accusative case حَالَةُ النَّصَبِ, and may also be called المُمَيَّرُ للهُ المُمَيَّرُ thanswers to the question what/how many?

"My Fosterer! Increase me in knowledge." (20:114)

"I have more wealth than you and I am mightier in the party (of followers)." (18:34)

"We certainly do not waste the reward of him who does *good work.*" (18:30)

"The rising at night (for righteous work) certainly gives rise to more *strength of co-ordination* and firmly established *speech*." (73:6)

"Those who were more severe than him in *strength* and more in *collection* (of people/ wealth)." (28:78)

"I saw eleven planets." (12:4)

"And you see people enter the religion of Allah in troops." (110:2)

"So he stayed among them for a thousand years less fifty years." (29:14)

"And We appointed for Musa thirty nights." (7:142)

"The number of months with Allah is certainly twelve months (in a year)." (9:36)

"But those who believe are strongest in *love* for Allah." (2:165)

"And who is better than Allah in coloring." (2:138)

The noun following ڪُمْ (how much/ how many) is in the singular accusative case. ڪُمْ can also be used to show that the object has a large number. In this case, خُنا will not be an

interrogative, questioning the number but will take the noun following it in the genitive case as in the following *ayats*:

"And a great number of cities, We destroyed." (7:4)

"And a great number of towns, which were unjust we destroyed." (21:11)

The noun following the numerals will be ٱلْتَمْيِيْرُ Their plurals will be possessed (المُضَافِ إليه) and in the genitive case like the following:

"And the sea (were ink) with seven more *seas* added to it." (31:27)

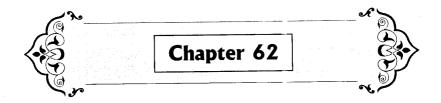
The noun counted after the number 13 to 99 is singular and in the accusative case.

Example

"He has ninety nine ewes." (38:23)

From hundred onwards, the counted object ٱلْتَمْيِيْرُ is genitive and singular like in the verse:

"In every ear a hundred grains." (2:261)



# PARTICLES OF CONJUNCTION

أَدُوَاتُ التَّصْرِيْف

Particles which link words in sentences are called conjunctions. They are:

Conjunction	Meaning	Notes
	And	ا و عَظَفْ – links one sentence to another or a noun to another noun.
<u>ۇ</u>	While	comes between two sentences the second of which is a nominal sentence.
ۏؘ	Then	It implies a close connection between sentences before and after it.
أُوْ	Or	To express doubt, or give choice of one among few mentioned deeds.

أُمْ	Whether	For determination of one among few choices when the first object is preceded by hamza (أً).
ٳۮ۫	When since/ after/ because	It is used with nominal or verbal sentences and refers to something of the past.
إِذَا	When/ if	It usually indicates a time related to the present or future.
ثُمَّ	After that/ then/ there upon	It often introduces sentences without a preliminary و or ف
حَقَّى	Until/ even up to	Used to indicate the termination of an object
لَكِنَّ /لَكِنْ	But	is followed by a verb and لَكِنَ is followed by a noun in the accusative e.g. and as prefixed to pronouns (لَكِنَّهُمْ ,لَكِنَّهُ ,لَكِنَّهُ ,لَكِنَّهُ ,لَكِنَّهُ ).
ٳؚمَّا	Eitheror	When used twice in a sentence, it gives the meaning of "eitheror"
ٲمَّٲ	As for	It is followed by a nominative, the predicate of which is always introduced with a

#### Examples:

"Then there is no approaching (your wives), *nor* transgression *nor* disputing during the Hajj." (2:197)

"And give their dowries to the women as a free gift." (4:4)

"And how can you take it (back) when one of you has gone into the other?" (4:21)

"Then Adam received (some) words from his Fosterer." (2:37)

"Then bring it out for us, you follow nothing but conjecture." (6:148)

"And do not shave your heads *until* the offering reaches its destination," (2: 196)

"And whoever among you is sick *or* has an ailment of the head, then (he should effect a) ransom by fasting *or* (giving) charity *or* sacrificing." (2:196)

"And whether you manifest that which is in your souls or hide it, Allah will call you to account for it." (2:284)

"If Allah intends to harm me, could they remove from me His harm, or if He intends to be merciful to me, could they withhold from me His mercy?" (39:38)

"Do you think that you will enter the garden while there has not yet come upon you the like of (that which came upon) those who passed away before you?" (2:214)

"Or do they say, 'He has invented it.' Say, '(If any human being can invent it) then bring one chapter like it." (10:38)

"And when your Fosterer said to the angels, 'I am going to make a successor in the Earth." (2:30)

"When they said to their people, 'We are free of you and that which you worship besides Allah." (60:4)

"He said, 'Do you know what you did with Yusuf and his brother while you were ignorant." (12:89)

"When the Earth is quaked with its quaking." (99:1)

"When Allah's help and the victory comes." (110:1)

"And those who do not believe say, 'What! When we become (part of the) soil and our fathers (too), will we be brought out?" (27:67)

"Again, no, you will know." (102:4)

"That is because they believed *then* became infidels." (63:3)

"Peace! It is till the appearance of dawn." (97:5)

"You will never attain righteousness *unless* you spend from that which you love." (3:92)

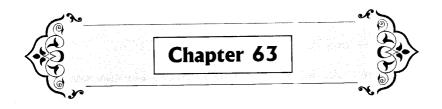
"So you did not kill them but Allah killed them, and you did not throw when you threw but Allah threw." (8:17)

"They will say, 'Why not, *but* the statement of punishment has become binding on the infidels." (39:71)

"Then afterwards, either show favor or ransom (them)." (47:4)

"As for the boat, it belongs to poor people." (18:79)

"And as for the young man, his parents are believers." (18:80)



## **INTERJECTIONS**

# صِيْغَةُ التَّعَجُّبِ

## أَدُوَاتُ النِّدَاءِ – THE VOCATIVE

Particles which are used to call or address someone are vocative particles. They are called أَدَوَاتُ النِّدَاء and are as follows:

يَ	O! (masculine and feminine)	
يَاأَيُّهَا	O! (masculine)	
يَاأُيَّتُهَا	O! (feminine)	

- 1. When يَا is followed by a noun in the singular, it will be in the nominative case. This noun will be without تَنْوِيْن (nunnation) and without the article
- 2. As we have said earlier, the vocative particle is called عَرفُ الْنِدَاءِ and the one who is called is مُنَادَى.

#### Example:

"O Ibrahim, keep away from this." (11:76)

3. If the مُضَاف (one who is called) is مُضَاف (possessed), then it will be in the accusative case like:

"O owners of the book! Why do you not believe in the signs of Allah." (3:70)

4. Sometimes the first person singular passive pronoun  $\mathcal{L}$  which follows a noun is omitted and replaced by a *kasrah* (—) or "—" to denote emotional feelings towards the addressed one.

#### Example:

"He said. 'O My father! do what you have been commanded (to do)." (37:102)

Sometimes the vocative  $\lor$  is omitted along with the pronoun like in  $\lor$ :

"He said, 'My Fosterer! I invited my people (towards You) night and day." (71:5)

5. The vocative يَااَيَّتُهَا is used for masculine and يَااَيَّهُا for feminine gender. The nouns which follow these vocatives are in the nominative case and preceded by the article 'اَلْ'.

"O mankind! Serve your Fosterer Who created you." (2:21)

"Say, 'O Infidels!"" (109:1)

"O you who believe! Seek help through patience and worship (salat)." (2:153)

"O you peaceful soul!" (89:27)

6. To address a gathering اَيُّهَا is used like in the following ayat.

"And turn to Allah all together, O believers!" (24:31)

- 7. For the purpose of prayer, instead of حَرفُ الْنِدَاءِ the vocative particle,
  - ن مُّ ' is suffixed to Allah like in:

"You are glorified (above all) O Allah, and their greeting therein will be 'Peace.'" (10:10)

8. To express feelings of affections,  $\[ \]$  is followed by a verbal noun or a nominal sentence as in the following:

"He said, 'O good news! Here is a youth," (12:19)

"He said, 'O my sorrow for Yusuf." (12:84)

9. Sometimes حُرُوفُ الْبِدَاءِ is omitted. Some examples are listed below.

"Yusuf, turn away from this." (12:29)

"Our Fosterer! Give us good in this world..." (2:201)

"Our Fosterer! Protectively forgive us our sins and our excesses in our affair." (3:147)

#### OTHER PARTICLES OF INTERJECTION

# الأَدَوَاتُ الأُخْرَي لِلتَّعَجُّبِ

1. To express grief or anguish towards someone, the particle وَيُلُ is always followed by الله in an indirect speech. Example:

"Sorrowful is the state of every slanderer, defamer." (104:1)

"Sorrowful is the state of those who measure and weigh less than what is due." (83:1)

In direct speech, إِن is replaced by the pronouns as وَيْلُكَ (Woe to you!) and وَيْلُنَا (Woe to us!).

2. أُوْلاَكَ / وَيْكَ are also used to express grief or anguish as in:

"Sorrowful is your state, believe, Allah's promise is certainly true." (46:17)

"Ah! The ungrateful are not successful." (28:82)

"Sorrow upon sorrow for you." (75:34)

3. يَا وَيْلَتَى (with feminine ending instead of ى of the first person pronoun) is also used for the same type of expression.

"She said, 'Sorrowful is my state, shall I have a child when I am an old woman." (11:72)

4. يَالَيْتَ is used to express desire or wish after expressing some grief or anguish as in:

"And the infide will say, 'I wish I were dust." (78:40)

"She said, 'I wish I had died before this." (19:23)

"He said, 'I wish my people could know." (36:26)

5. Some other words used for expressing grief are:

. حَسَر All these words come from the same root

" (Let there be) regret on My servants." (36:30)

"They say, 'Alas! Our regrets on our neglecting it." (6:31)

"My regrets on being negligent towards Allah's side." (39:56)

6. نَعْدَ is used as بَعْدَ to express the distant or rare possibility of an occurrence. For example:

"Far, far is that which you are promised." (23:36)

7. يَاعُنْ gives the same meaning as إِيْ 'yes' but is always followed by a promise. For example:

"Say, 'Yes! And by my Fosterer, it is certainly true." (10:53)

8. بَلَى 'yes', 'indeed' answers with a certainty a question of doubt which contains a negative word. For example:

"Am I not your Fosterer? They said, 'Why not, we bear witness." (7:172)

"Those who do not believe, claim that they will never be raised (after their death). Say, 'Why not! By my Fosterer! You will definitely be raised." (64:7)

أنَّمَا and أنَّمَا 'only' are words of restriction إِنَّمَا أَنَّمَا

"Say, 'I am a man like you. It is communicated to me that your God is One God." (18:110)

إيًا also gives the same meaning. For example:

"You Alone do we serve and (from) You Alone do we seek help." (1:5)

"And then fear Me alone." (2:40)

are used in the beginning of a sentence, it will mean "indeed" or "as a matter of fact". (They do not give the literal meaning of the word i.e. indeed he, indeed she).

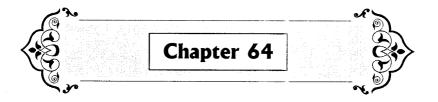
"The unjust will not be successful." (6:21)

"Then certainly, the eyes are not blind but the hearts." (22:46)

11. A word of warning is فه meaning "Ah, be aware".

"Yes, you are those who disputed about that of which you had knowledge." (3:66)

"Ah! You are those who love them but they do not love you." (3:119)



### **ADJECTIVES**

### الصِّفَاتُ

Adjectives are words that describe the quality, color or defect of the other noun. They are usually derived from intransitive verbs which denote a state or condition, rather than an act.

There are certain patterns to denote an adjective.

1. فاعِلُ – Active participle (This is detailed in chapter 35).

Righteous/good – صَالِحٌ

Knowledgeable - عَالِمُ

Worshipper عَابِدٌ

"And I am not a server of that which you serve." (109:4)

فَعِيْلٌ 2.

Great عَظِيْمٌ

Merciful رَحِيْمٌ

Powerful قَدِرُّ

"And Allah is the All-Knowing, the All-Wise." (9:15)

"For them there are ranks with their Fosterer and protective forgiveness and an *honored* provision." (8:4)

### فَعُوْلٌ 3.

Great wrong-doer ظَلُوْمٌ

Forgiver غَفُورٌ

Compassionate رَءُوْفٌ

"Man is certainly unjust, ungrateful." (14:34)

"And Allah is Protectively Forgiving, Merciful." (2:218)

"And Allah is full of pity for (His) servants." (3:30)

### فَعْلاَنُ 4.

Angry - غَضْبَانُ

Most gracious – رَحْمَانُ

"The Beneficent, the Merciful." (1:2)

"So, Musa returned to his people *angry* and (in) grief." (20:86)

### فَعَّالُ 5.

Strong/powerful جَبَّارٌ

"The Mighty, the Compeller, the Possessor of Greatness." (59:23)

The pattern used for colors and defects are:

	مفرد Singular	مثنّ Dual	حب Plural
Masculine	أَفْعَلُ	أَفْعَلاَنِ	فُعْلُ
Feminine	فَعْلاَءُ	فَعْلَوَانِ	فُعْلُ

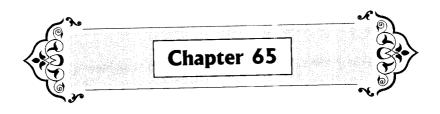
#### Examples:

"Until you can distinguish the *white* thread of the dawn from the *black* thread." (2:187)

"It will come out white without (any) harm, another sign." (20:22)

"And in the mountains there are *white* and *red* layers, (and others) of different colors and (still others) intensely *black*." (35:27)

"Deaf, dumb and blind, therefore they cannot return (to the light)." (2:18)



### **NOUN FOR PRE-EMINENCE**

# إِسْمُ التَّفْضِيْلِ

It is a noun which is used to compare another noun. The comparison can be between two persons, things, groups or with one person to a group of people, etc. The noun of pre-eminence إِسْمُ الْتَقَفْضِيْل is of two types:

- إِسْمُ المُقَارِن Comparative
- إِسْمُ التَّفْضِيْل Superlative

# إِسْمُ الْمُقَارِنِ - THE COMPARATIVE

- 1. When two nouns are compared, the first noun which is called المُفَضَّلُ is greater in quality, quantity or relation to the second noun which is المُفَضَّلُ عَلَيْهِ. The particle used to compare is مِنْ.
- 2. The sentence structure is as below:

"And persecution is a greater (sin) than slaughter." (2:217)

 In a comparative sentence of Arabic فيــن is used as against "than" in English.

is as follows: إِسْمُ الْتَفْضِيْل is as follows:

	شفرد Singular	منتی است منتی Dual	خے Plural
مُذَكِّر Masculine	أَفْعلُ	أَفْعَلاَنِ	فُعْلُ
مُؤَنَّث Feminine	فُعْلَي	فُعْلَيَانِ	فُعْلُ

4. These are formed from the three radicals and their pattern is the same as that of colors and defects. The following are some examples:

"more beloved, dearer" is formed. 
$$\rightarrow$$
 أُحَبُّ - "more beloved, dearer" is formed.

5. The feminine of فَعْلَى is is but the form أَفْعَلُ is used for feminine comparative adjectives.

"The rising at night (for righteous work) certainly gives rise to *more strength* of co-ordination and firmly established speech." (73:6)

6. If المُفَضَّلُ عَلَيْهِ or المُفَضَّلُ are singular, dual or plural in a sentence, the comparative (إِسْمُ الْمُقَارِن) used will be singular on the pattern of أَفْعَلُ such as:

"And We are *nearer* to him than his life vein." (50:16) *Examples:* 

"The night of Al-Qadr is better than a thousand months." (97:3)

"And who is better than Allah in coloring?" (2:138)

"And persecution is a *greater* (sin) than slaughter." (2:217)

"He prays to him whose harm is *nearer* than his benefit.' (22:13)

# إِسْمُ التَّفْضِيْل – THE SUPERLATIVE

It means the highest degree of comparison between humans, animals and objects through which the superiority of one is shown against all the others.

There are two methods used to form the superlative.

اَلْ is made definite by prefixing the article, اَلْ
 During its formation we have to keep the gender and number in mind.

- Hamid is the greatest.

حَدِيْجَةُ الْكُبْرَى Khadijah is the greatest.

The greatest martyrs. - الشُّهَدَاءُ الأكَّابِرُ

2. إِسْمُ التَّفْضِيْل can be formed by using a possessive phrase. This type of formation takes place when the المُفَضَّلُ is the best in quality among a group of people possessing the same or different quality.

"And you are the Best Judge of (all) the judges." (11:45)

"And He is the Most Merciful of the merciful ones." (12:64)

"Is not Allah the Best Judge, of all the judges?" (95:8)

"And He is the Swiftest in (settling) the account." (6:62)

The comparative and superlative patterns are derived from three radicals as mentioned. Therefore we observe the change as:

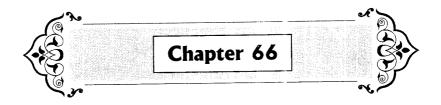
In case of participles of the derived forms, words with more than three consonants, and words of the pattern أَفْعَلَ, the comparative is formed either by أَشَدُ or أَكْثُرُ followed by a noun in the accusative. For example:

White Whiter

"But those who believe *are strongest* in love for Allah." (2:165)

"I have more wealth than you." (18:34)





#### THE ELATIVE

# إسم المُبالَغَةِ

In إِسْمُ التَّفْضِيْل there is comparison between nouns where as in إِسْمُ المُبَالَغَةُ the quality is not compared with others but is possessed within self and has great intensity.

#### Example:

"And (that) Allah is the Knower of the unseen?" (9:78)

The patterns for the elative are the same for masculine and feminine and sometimes " ة " (التّاء المَرْبُوْطَة) is added. Some patterns are stated below:

Pattern	Example
فَعْلاَنُ	رَحْمَانُ Most merciful

فَعِيْلُ	سَمِيْعُ One who listens (the best)	
فَاعُوْلُ	طّاغُوْتُ Tyrant	
فُعْلاَنُ	فُرْقَانُ Distinguisher	
فِعَيْلُ	صِدِّیْقُ Most truthful	
فَعُوْلُ	غَفُوْرٌ Most forgiving	
فُعَلَةٌ	هُمَزَةً Defamer	
فَعَّالُ	ظَلاَّمُ Oppressor, wrong doer (most)	
فَعَالَةُ	عَلاَّمَةٌ Most learned	
فَاعِلَةُ	دَاعِيَةٌ Caller (best), Summoner	
فَعِلُ	فَرِحٌ Rejoicing one	

مِفْعَالُ	ِعُورَابُ Fighter
مِفْعِيْلُ	مِنْطِيْقً Most talkative
فُعَّالُ	کُبَّارُ Most mighty
فَعُوْلُ	قَيُّوْمُ Best sustainer
فُعُّولُ	فَدُّوْسُ Most holy

#### Examples:

"And they planned a great plan." (71:22)

"You are certainly the *Greatest Knower* of unseen things." (5:109)

"This is certainly a wonderful thing." (38:5)

445

66: The Elative

"Allah is certainly the Provider." (51:58)

"For man is hasty (by temperament)." (17:11)

"Sorrowful is the state of every *slanderer*, *defamer*." (104:1)

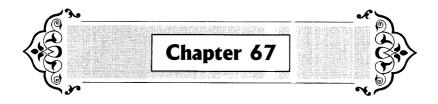
"And the devil is a traitor for man." (25:29)

"And I am certainly *Protectively Forgiving* for him who repents." (20:82)

"Allah, there is no god except Him, the Living, the Eternally Existing." (2:255)

"Certainly in that there are signs for every patient, grateful one." (14:5)

"He is certainly the *All-Hearing*, the *All-Knowing*." (7:200)



#### THE NUMBER AND ITS USAGE

# الْعَدَدُ و إسْتِعْمَالُهُ

In Arabic the number العَدْدُ is the number and العَدْدُ is the counted noun.

## العَدَدُ الأُساسِي - THE CARDINAL NUMBERS

The Arabic numerals are the trickiest features of written Arabic. They are not governed by a single rule, but in general terms they are treated as the declinable nouns as their ending *harakah* are changed according to their cases.

#### 1. The number 1 is used as:

Masculine	Feminine
أُحَدُّ / وَاحِدُ	إِحْدَى / وَاحِدَةً

"It is communicated to me that your God is *One* God." (18:110)

"So it will only be a *single* loud scolding to drive them out." (37:19)

"And (let him) not associate *anyone* with his Fosterer in His service (worship)." (18:110)

"One of them said, 'I see myself pressing wine (in my dreams)." (12:36)

"And (remember), when Allah promised you (to grant victory at Badr over) *one* of the two parties, (assuring) that it will be yours." (8:7)

"One of the two (women) said, 'O my father! Employ him (on wages)." (28:26)

#### 2. The number 2 is used as:

Masculine	Feminine	
إِثْنَانِ	ٳؚؿ۫ێؾؘٳڹ	Nominative case
ٳؚؿ۫ٮؘؽڹؚ	ٳؚؿ۠ڹؘؾؽڹ	Accusative and Genitive case.

"(Let there be witnesses between you) at the time of making bequest, two just men from among you." (5:106)

"And *two* of camels and *two* of cows, say, 'Has He made unlawful the *two* males or the *two* females or that which the wombs of the *two* females contain?" (6:144)

"Allah directs you concerning your children: For the male a portion equivalent of two females." (4:11)

Note: The number two i.e. اِثْنَانِ is seldom used with a noun as the dual ending of the noun gives its meaning.

#### Example:

بَيْتَانِ اِثْنَانِ two houses. If we write بَيْتَانِ اِثْنَانِ, some emphasis is implied.

#### 3. For numbers 3-10

Number	Masculine	Feminine	notes
3	ثُلاَثُ	ثَلاَثَةٌ	Also written as ثَلاَثَ or ثَلاَثَة
4	ٱرْبَعُ	أُرْبَعَةً	
5	خَمْسُ	خَمْسَةُ	
6	سِتُ	سِتَّةً	
7	سَبْعُ	عَجْبُ شَ	
8	ثَمَانٍ	ثَمَانِيَةٌ	Also written as ثَمَانِيَةً and
9	تِسْعٌ	تِسْعَةُ	
10	عَشَرُ	عَشَرَةً	

The feminine is made by adding " ة " ( الْتَاء المَرْبُوطَة ) to the masculine. From 3 to 10 the phrases are in a possessive ( اللَّضَافي ) construction. The number ( العَدَدُ ) will be the possessor, ( المُضَاف ) and can be declined. The counted noun ( المُضَاف ) is the possessed ( المُضَاف إِلَيْه ) and will always be genitive, plural and indefinite.

If the counted noun (الْمَعْدُوْدُ) (always plural) is masculine, the number (اللَّعَدُدُ) will be feminine and vice versa.

"Your sign is that you will no speak to mankind for *three* nights (though) in sound health." (19:10)

"Then the testimony of one of them (maybe accepted if) he bears witness (by swearing) *jour times* by Allah that he is certainly of those who are truthful." (24:6)

"But whoever does not find (the means to do any of the above three) then he should fast for *three* days." (5:89)

"But one who cannot find (anything for offering) should then fast for *three* days during the Hajj and *seven* days when you return, these (make) *ten* (days) complete." (2:196)

"And He destined in it its food in four periods." (41:10)

"(Some) will say, '(They were) *three*, their dog being the fourth of them,' while (others) will say, '(They were) *five*." (18:22)

"Your Fosterer is certainly Allah Who created the skies and the earth in *six* periods." (7:54)

"I see *seven* fat cows which *seven* lean ones were consuming." (12:43)

"There are seven gates for it." (15:44)

"Eight pairs, two of sheep and two of goats." (6:143)

"Which He imposed on them for seven nights and eight days continuously." (69:7)

"And We did give to Musa *nine* signs (as) clear proofs." (17:101)

"And there were *nine* persons in the city." (27:48)

"Whoever comes with (one) good then (the reward) for him is *ten* (times) like it." (6:160)

"Then for its expiation (so as to wipe off the ill effect of breaking such deliberate oaths you should) feed *ten* poor persons with the normal food with which you feed your own people." (5:89)

Note:

The masculine form ثَمَانٍ "eight" belongs to the defective nouns (نَاقِص يَائَى). When followed by a noun the missing " ن " is restored and will thus assume the following forms:

"Eight pairs, two of sheep and two of goats." (6:143)

"Which He imposed on them for seven nights and *eight* days continuously." (69:7)

#### 4. From 11 to 19

All the numbers are indeclinable except 12. They are followed by a singular noun in the accusative case as it is a specification (تَمْيِيْرُ).

Number	Masculine	Feminine	Notes
11	أَحَدَ عَشَرَ	إِحْدَى عَشْرَةَ	
12	إِثْنَا عَشَرَ	إِثْنَتَا عَشْرَةَ	Nominative case
12	إِثْنَىٰ عَشَرَ	إِثْنَتَىٰ عَشْرَةَ	Accusative and Genitive case
13	نَلاَثَةَ عَشَرَ	ثَلاَثَ عَشْرَةَ	
14	أُرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ	
15	خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ	
16	سِتَّةَ عَشَرَ	سِتَّ عَشْرَةَ	
17	سَبْعَةَ عَشَرَ	سَبْعَ عَشْرَةَ	
18	نَمَانِيَةً عَشَرَ	ثَمَانيْ عَشْرَةَ	
19	تِسْعَةَ عَشَرَ	تِسْعَ عَشْرَةَ	

﴿إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كُوْكُبًا ﴾

"O my father! I saw eleven planets." (12:4)

﴿ إِنَّ عِـدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ أَنْنَا عَشَرَ شَهْرًا ﴾

"The number of months with Allah is certainly *twelve* months (in a year)." (9:36)

"So twelve springs gushed out from it." (2:60)

"And We had raised among them twelve chieftains." (5:12)

"And We divided them into *twelve* tribal communities." (7:160)

#### 5. Numbers 20 to 90

The multiples of 10, from 20 to 90 are common to both masculine and feminine.

All numbers from 20 to 99 are followed by the noun of specification (تَعْمِيْن) in the accusative singular. This is similar as in the case of numbers from 11 to 19.

Number	Nominative	Accusative & Genitive
20	عِشْرُوْنَ	عِشْرِيْنَ
30	تَلاَثُوْنَ	ثَلاَثِيْنَ
40	أُرْبَعُوْنَ	ٲٞۯؠۼؚؽڹؘ
50	خَمْسُوْنَ	خَمْسِیْنَ

60	سِتُّوْنَ	سِتِّيْنَ
70	سَبْعُونَ	سَبْعِيْنَ
80	ثَمَانُوْنَ	ثَمَانِيْنَ
90	تِسْعُوْنَ	تِسْعِيْنَ

"If there are twenty patient ones of you..." (8:65)

"And the bearing of him and the weaning of him takes *thirty* months." (46:15)

"And We appointed for Musa thirty nights." (7:142)

"And when We appointed for Musa forty nights." (2:51)

"Until when he reaches his strength (maturity) and reaches *forty* years." (46:15)

"So he stayed among them for a thousand years less *fifty* years." (29:14)

## ﴿ فَمَن لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِينَ مِسْكِمنًا ﴾

"But he who is not capable (to fast) should feed *sixty* needy ones." (58:4)

"Then make him to enter into a chain, the length of which is *seventy* cubits." (69:32)

"And Musa chose *seventy* men from his people for Our appointed time/place." (7:155)

"Flog them (with) eighty stripes." (24:4)

### 6. Numbers 21 to 99

These numbers are formed by placing a j between the units and tens.

Number	Masculine	Feminine
2.1	وَاحَدُّ وَ عِشْرُوْنَ	وَاحَدةً وَ عِشْرُونَ
21	واحد و عِشرون	إِحْدَى وَ عِشْرُوْنَ
22	إِثْنَانِ وَ عِشْرُوْنَ	إِثْنَتَانِ وَ عِشْرُوْنَ

## ﴿ تِسْعٌ وَيَسْعُونَ نَعِمَةً وَلِي نَعِمَةً وَحِدَةً ﴾

"He has *ninety nine* ewes and I have (only) one ewe." (38:23)

#### 7. Numbers 100 and above.

Number	
100	مِئَةُ
200	مِئَتَيْنِ / مِئَتَانِ
300	ثَلَاثُ مِئَةٍ
400	أَرْبَعُ مِئَةٍ
500	خَمْسُ مِئَةٍ
600	سِتُّ مِئَةٍ
700	سَبْعُ مِئَةٍ
800	ثَمَانِيْ مِئَةٍ
900	تِسْعُ مِئَةٍ

Number	
1,000	أَلْفُ
2,000	أَلْفَيْنِ / أَلْفَانِ
3,000	ثَلَاثَةُ آلافٍ
4,000	أُرْبَعَةُ آلافٍ
5,000	خَمْسَةُ آلافٍ
100,000	مِئَةُ اَلْفٍ

## ﴿إِن يَكُن مِنكُمْ عِشْرُونَ صَنبِرُونَ يَغْلِبُواْ مِأْتُنَيْنَ ﴾

"If there are twenty patient ones of you, they shall overcome *two hundred*." (8:65)

"And if there are a *hundred* of you, they shall overcome a thousand." (8:65)

"And if there are a *thousand* of you, they shall overcome *two thousand*." (8:66)

"Is it not enough for you that your Fosterer should support you with *three thousand* of the angels?" (3:124)

"Your Fosterer will support you with *five thousand* of the angels." (3:125)

"And We sent him to more than a *hundred thousand* (people)." (37:147)

"So he stayed among them for a *thousand years* less fifty years." (29:14)

### العَدَدُ التَّرْتِيْبِيُّ – THE ORDINAL NUMBERS

The ordinal numbers are generally formed on the measure of the active participle فَاعِلُ. They are derived from the cardinals except:

الْأُوَّلُ  $\leftarrow$  اَلْأُوْلَى which is a special form.

Number	Masculine	Feminine
First	الأُوَّالُ	الأُوْلَى
Second	ٱلْثَانِي	ٱلْثَانِيَةُ
Third	ٱلْقَالِثُ	ٱلْقَالِقَةُ
Fourth	ٱلْرَابِعُ	ٱلْرَابِعَةُ
Fifth	ٱڂٛ۠ٵڡؚڛؙ	اَ لْخَامِسَةُ
Sixth	ٱلْسَادِسُ	ٱلْسَادِسَةُ
Seventh	ٱلْسَابِعُ	ٱلْسَابِعَةُ
Eighth	اَلْثَامِنُ	ٱلْثَامِنَةُ
Ninth	ٱلْتَاسِعُ	اَلْتَاسِعَةُ
Tenth	ٱلْعَاشِرُ	ٱلْعَاشِرَةُ

*Note:* The ending *harakah* of the above change is according to their declension.

"He is the First and the Last." (57:3)

"(He being the) *second* of the two when they were both in the cave." (9:40)

"Therefore We strengthened (them) with a third." (36:14)

"(Some) will say, '(They were) three, their dog being the *fourth* of them." (18:22)

"And the *fifth* (time) that Allah's curse be on him if he is of those who lie." (24:7)

"Their dog being the sixth of them." (18:22)

"Their dog being the eighth of them." (18:22)

### الْکُسْرُ - THE FRACTIONS

لَّهُ عُلِّ The fractions (except ½) are on the pattern of فُعُلِّ

One half	نِصْفُ	One sixth	سُدُسُ
One third	ثُلُثُ	One seventh	، و و سبع
Two thirds	ثُلُثَيْنِ/ ثُلُثَانِ	One eighth	ثُمنُ
One fourth	رُبُغُ	One ninth	تُسُعُ
One fifth	خُمسُ	One tenth	عُشُرٌ

"And for you half of what your wives leave behind." (4:12)

"And for the (wives) *one fourth* of what you leave behind." (4:12)

"Then theirs is *two thirds* of what is left (to be inherited)." (4:11)

"For each of them the sixth of what is left behind." (4:11)

"Then for the mother a third." (4:11)

"But if ye leave a child, they get an eighth." (4:12)

## الْصِفَاتُ التَّوْزِيْعِيَّة – THE DISTRIBUTIVE ADJECTIVES

Two, Two	( إِثْنَيْن , إِثْنَيْنِ ) مَثْنَى
Three, Three	( ثَلاَثَةً , ثَلاَثَةً ) ثُلاَثَ
Four, Four	( أَرْبَعَةً , أَرْبَعَةً) رُبَاعَ

## ﴿ فَأَنكِ مُواْ مَا طَابَ لَكُمْ مِّنَ ٱلنِّسَآءِ مَثْنَى وَثُلَثَ وَرُبَعً ﴾

"Then marry from among the women who seem good to you, *two* and *three* and *four*." (4:3)

One time	مَرَّةً	
Two times	مَرَّتَيْنِ / مَرَّتَانِ	
Three times	ثَلاَثَ مَرَّاتٍ	
Every time	كُلُّ مَرَّةٍ	
First time	أَوَّلُ مَرَّةٍ	
Second time	تَارَةٌ أُخْرَى / مَرَّةً أُخْرَى	

## ﴿ كَمَا خَلَقْنَكُمْ أَوَّلَ مَرَّةً ﴿

"As We had created you the first time." (18:48)

"Do they not see that they are afflicted *once* or *twice* every year?" (9:126)

"And those among you who have not reached the age of puberty seek your permission *three times*." (24:58)

## ﴿ وَمِنْهَا نُغْرِجُكُمْ تَارَةً أُخْرَىٰ ﴾

"And from it We will bring you out a second time." (20:55)

Two, Both (used to emphasize the dual form)	ŹĘ	كِلْتَا
All (used to emphasize the plural form)	ػؙڷؙ	جَمِيع

"If one of them or *both* of them reach old age in your presence, then do not say (even), 'Uff,' to them." (17:23)

"Each of the two gardens gave its food produce." (18:33)

"So the angels bowed down all of them together." (15:30)

"And He taught Adam all names." (2:31)

"And all of them, without exception, will be presented before Us." (36:32)

"Wherever you are Allah will bring you all *together*, Allah certainly has power over *everything*." (2:148)

"And hold *together* (and be united) through the rope of Allah and do not be divided." (3:103)

The following table of آخَر shows its usage.

Meaning	Plural	Singular	Gender
Other/next	آخَرُوْنَ / آخَرِيْنَ	آخَرُ	Masculine
Other/next	ٲؙڂؘۯ	ٲؙڂ۫ڔؘؽ	Feminine
Last	آخِرُوْنَ / آخِرِيْنَ	آخِرُ	Masculine
Last	ٱؙڂؘۯ	آخِرَةٌ /أُخْرَى	Feminine

"And the *other* said, 'I saw myself carrying bread on my head from which birds ate." (12:36)

"And another (reward) which you love." (61:13)

"Or two others from other than you." (5:106)

"And (there are) *others* who are made to wait for the command of Allah." (9:106)

"You will find others." (4:91)

"Listeners on behalf of other people." (5:41)

"We believe in Allah and in the period hereafter." (2:8)

"Whereas the home of the *hereafter* is better for those who guard (against evil)." (6:32)

"And assign for me a true mention among *later* (generations)." (26:84)

"Say, 'Certainly, the ancients and the *later...*" (56:49)

"Then (he should fast for the missed) number of days *later*." (2:184)

ڪَمْ	When these are followed by مِنْ, the
كَأَيِّنْ	meaning will be "many, many".

"How many clear signs did We give them." (2:211)

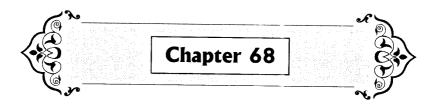
"And how many of the prophets fought (in the way of Allah)." (3:146)

"And how many a town revolted against the commandment of its Fosterer (65:8)

Few / Some	بِضْعَةً / بِضْعُ
------------	-------------------

This is used for an indefinite number between three and ten. It is in the possessive form, مُضَاف.

"Within some years." (30:4)



## THE SUBSTITUTE

# ٱلْبَدَلُ

It is the noun used to substitute the fore-mentioned noun in the succeeding sentences.

The substitute must follow the word for which it is substituted.
 The substitute is called ٱلْبَدَلُ مِنْهُ and the substituted is called
 ٱلْمُبْدَلُ مِنْهُ

#### Example:

"So believe in Allah and His Messenger the unlettered prophet." (7:158)

2. The harakah of اَلْبَدَلُ مِنْهُ will follow the harakah of the اَلْبَدَلُ مِنْهُ

"They replied, 'We will serve *your God*, and *the God of your fathers*: Ibrahim and Ismael and Ishaq, One *God*, and we are those who submit to Him (as Muslims)." (2:133)

"Guide us to the straight path." (1:6)

"The path of those, on whom You have bestowed favors." (1:7)

"They said, 'We believe in the Fosterer of the worlds, Fosterer of Musa and Harun." (7:121,122)

The substitute (اَلْبَدَلُ) can be without the article 'اَلْ). Therefore, if the substituted (اَلْمُبْدَلُ مِنْهُ) is definite then the substitute (اَلْبُدَلُ) can be indefinite and vice versa.

"Those are the signs of the book and a Qur'an that makes things clear." (15:1)



### Chapter 69



### VARIOUS UNORTHODOX VERBS

### ئیْس – (not to be)

Past tense conjugation of لَيْسَ:

group of the second of the sec	مفرد Singular	مثنّ Dual	جم Plural
مُذَكِّر غَائِب 3rd person masculine	لَیْسَ	لَيْسَا	لَيْسُوْا
مُؤَنَّث غَائِب 3rd person feminine	لَيْسَتْ	لَيْسَتَا	لَسْنَ

مُذَكّر مُخَاطَب 2nd person masculine	لَسْتَ	لَسْتُمَا	لَسْتُمْ
مُؤَنَّث مُخَاطَب 2nd person feminine	لَسْتِ	لَسْتُمَا	لَسْتُنَّ
مُتَكِّم First person (Masculine/Feminine)	لَسْتُ	-	لَسْنَا

#### Examples:

"And those who do not believe say, 'You are *not* a messenger." (13:43)

"And do not say to one who offers you peace, (or salutation), 'You are *not* a believer." (4:94)

"You will certainly *not have* any authority on My servants." (15:42)

"O wives of the prophet! You *are not* like any other of the women." (33:32)

Note: If a sentence without a verb and negated by لَيْسَ is introduced by the preposition بِ, then the predicate will be in the genitive case.

"Is not Allah the Best Judge, of all the judges?" (95:8)

"Is He not able to give life to the dead?" (75:40)

"Is not Allah sufficient for His servant?" (39:36)

# أَفْعَالُ الْمَدْحِ وَ الذَّمِّ – The Verbs of Praise and Blame

The verb نِعْمَ is used for praise and بِئْسَ is used for blame. These verbs like الَيْسَ only occur in the past tense and have the meaning in the imperfect tense. They exist only in the third person form. The feminine of نِعْمَتُ is نِعْمَ and the feminine of بِئْسَتْ is بِئْسَتْ is بِئْسَتْ.

Examples:

"And We granted to Dawood, Sulaiman an *excellent* servant, he was certainly of those who turned (to Allah)." (38:30)

"That Allah is certainly your Guardian, *Excellent* is He (as) the Guardian and *Excellent* is He (as) the Helper." (8:40)

"And *excellent* is the reward for those who work." (3:136)

"Evil the drink and ill the resting place." (18:29)

"Evil is the guardian and evil is the friend." (22:13)

"Hell, they will enter it and it is an *evil* place (and time for) staying." (14:29)

## أَفْعَالُ التَّعَجُّبِ - The Verbs of Wonder

he verbs used to express wonder about something good or bad e on two patterns مَا أَفْعَلَهُ and أَفْعِلْ بِهِ

xamples:

"Perished be man, how ungrateful he is!" (80:17)

# ﴿ فَكَمَا أَصْبَرُهُمْ عَلَى ٱلنَّادِ ﴾

"Then, what patience they (must) have over the fire!" (2:175)

"How clear His sight and how clear His hearing." (18:26)

"How clearly will they hear and how clearly will they see." (19:38)

This above pattern is the most beautiful form found in the Holy Qur'an.

### عَسني - The Verb

The verb عَسَى has the meaning "It may be", "perhaps", "very likely to be" or "it is well hoped to". It is a supporting verb which is used in the perfect tense. It is followed by a sentence in the subjunctive introduced by أَنْ, the subject of which is also the subject of .

"It may be that (the other people) are better than them." (49:11)

"And it is possible that you dislike a thing while it is good for you." (2:216)

"And it is possible that you love a thing while it is bad for you." (2:216)

"May be that your Fosterer will raise you to a praised position." (17:79)

"Perhaps your Fosterer will have mercy on you." (17:8)

"He said, 'It may be that your Fosterer will destroy your enemy..." (7:129)



## Chapter 70



### **FIVE MAGNIFIED NOUNS**

Some nouns are such that their three states (nominative المَرْفُوْعُ, accusative المَنْصُوْبُ, genitive (المَجْرُوْرُ genitive), are denoted by letters.

- The nominative (المَرْفُوْعُ) is denoted by "و."
- The accusative (المَنْصُوْبُ) is denoted by "\".
- The genitive (المَجْرُوْرُ) is denoted by "ى".

The following five nouns show these states.

مجرور ا Genitive	منصوب Accusative	مرفوع Nominative	الأشماء النكبرة
اَبِيْ	آبَا	ٱبُوْ	اُبُ 5-11-
ٱڂؚؿ	آخَا	اَخُوْ	Father ژُخُ Brother

حَمِيْ	خَمَا	خَمُوْ	خَمُّ Father in law
<u>.</u>	فَا	فُوْ	فَمُّ Mouth
ۮؚؽ	ذَا	ذُوْ	ذَوُ /Endowed with owner of

The form حَمُّ is not used in the Holy Qur'an.

In addition to the above general forms  $\dot{\xi}$  has additional forms for duals and plurals in masculine and feminine. They are seen in the following table.

مجرور Genitive	منصوب Accusative	مرفوع Nominative	الاشتاء الحششة المُكبَّرَة	مذگر Masculine
ۮؚؽ	ذَا	ذُوْ	ذُوْ	Singular
ذَوَىْ	ذَوَىْ	ذَوَا	ذَوَيْنِ/ذَوَانِ	Dual
أُوْلِيْ	أُولِيْ	أُولُوْا	أُولُوْا	Plural

The :	following	table	shows	the	usage	of	ذَاتُ
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مجرور Genitive	منصوب Accusative	مرفوع Nominative	الْاسْناء الحُسْسة الْمُكَبِّرة	مؤنث Feminine
ذَاتِ	ذَاتَ	ذَاتُ	ذَاتُ	Singular
ذَوَاتِيْ	ذَوَاتَىٰ	ذَوَاتَا	ذَوَاتَيْنِ / ذَوَاتَانِ	Dual
أولآتِ	أولآتِ	أولاَتُ	أولاَتُ	Plural

The general meaning of  $\dot{\tilde{z}}$  can be described as owner of/endowed with. But in some cases they may give a different meaning.

"And We turned them to their right and their left." (18:18)

"And if (the debtor) is in difficulty..." (2:280)

: الأَسْمَاءُ الْمُكَبَّرَةُ - Examples of Magnified Nouns:

"And our father is a very old man." (28:23)

"And (only) his parents inherit him." (4:11)

"And he raised his parents on the couch." (12:100)

"And they came to *their father* at night fall, weeping." (12:16)

"May the hands of Abu Lahab perish. And may he perish." (111:1)

"And mention (to them about) the *brother* of Aad (Hud)." (46:21)

"To show him how to hide his brother's dead body." (5:31)

"When their brother Nuh said to them, 'Will you not guard (against evil)?"" (26:106)

"Like one who stretches his hands towards water that it may reach his *mouth* but it does not reach it." (13:14)

"My father invites you." (28:25)

"And protectively forgive my father, he is certainly among those who are astray." (26:36)

"And put it on the face of *my father*, (his power of) seeing will come (back to him)." (12:93)

"This brother of mine." (38:23)

"I do not have control except on myself and *my brother*." (5:25)

"For Allah is Lord of grace abounding." (2:105)

"Decided by two just persons from among you."(5:95)

"Containing all kinds (of trees and delights)." (55:48)

"Two gardens producing bitter fruit." (34:16)

"When death approaches one of you, let there be witnesses between you at the time of making bequest, two *just men* from among you." (5:106)

"Though there be a *relative* (involved in the benefit)." (5:106)

"And be good to parents and relatives." (2:83)

"And We carried him on (the ship) made of planks and nails (or planks tied with palm fiber). (54:13)

"And *the possessors of* relationship are closer, one to another." (33:6)

"And do not let those of you who possess grace and (financial) capability (to help), swear not to give to relatives." (24:22)

"And if they are pregnant." (65:6)

"And for the *pregnant women*, their prescribed term is till they lay down their burden." (65:4)

"And call to witness two just men from among you." (65:2)

"And there will remain the Face (Person) of your Fosterer, *Possessor of* glory and honor. (55:27)

"Blessed is the name of your Fosterer, *Possessor of glory* and honor." (55:78)



# تعليم اللغة العربية من القرآن الكريم (باللغة الإنجليزية)

The message of the Qur'an is addressed to all creation, conveyed in the Arabic language. Allah Almighty says: "We have sent it down as an Arabic Qur'an so that you may understand." (12:2) Acquiring command over the Arabic language can be relatively easy for those who are native speakers, but can prove difficult for the non-speakers. The study of Arabic, therefore, cannot be taken lightly.

The books that can impart knowledge of the Qur'anic Arabic are rare. The present book is specifically designed for learning the language of the Qur'an. All examples used in the explanation of Arabic grammar have been taken straight from the Holy Qur'an. This approach aids the beginning student to enter the world of the Qur'an, allowing simultaneous understanding of Arabic grammar and the Qur'an, which is a very special feature of this book.

Other components that make this book attractive and useful are the simplicity of the language used, and its clarity and effectiveness of expression in achieving its objective. This book can be used by students of different ages whose intention is to learn Arabic with an eye toward proper understanding of the Qur'an.

The author has profound knowledge of both the Arabic and English languages. She also possesses a deep insight into Qur'anic expressions. She studied Arabic in Saudi Arabia and in India. This comprehensive book is the result of her diligence and commitment to learning and teaching the Qur'anic Arabic.

May Allah reward her for this valuable service to the understanding of the Qur'an and make it popular among the students and the academic world at large.

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